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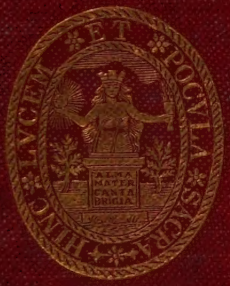

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Characters and Passages from Note-Books

Samuel Butler

SAMUEL BUTLER

Born 1612 ?
Died 1680

SAMUEL BUTLER

CHARACTERS
AND
PASSAGES FROM NOTE-BOOKS

EDITED BY
A. R. WALLER, M.A.

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NOTE

THE first portion of this volume (to p. 193) is reprinted from Thyer's Edition of *The Genuine Remains in Verse and Prose of Mr Samuel Butler.* The rest of the volume (pp. 197—480) is now printed for the first time from the Butler MSS in the British Museum (Addit. 32625—6). When I began, about four years ago, to prepare the material for a complete text of Butler, I found that the prose remains still in MS at the British Museum had already been transcribed by Miss Edith J. Morley; and, her plans for an annotated edition having changed, arrangements were made whereby her transcript of the text was handed over to the Syndics of the Cambridge University Press. To Miss Morley, therefore, is due the sole credit for the very laborious work of having transcribed from, and first collated with, the MS these further *Characters* and the passages from Butler's note-books, and for having thereby materially assisted in the production of a complete text of Butler's works. The further checking of the transcript and the proofs with the original MS has been accomplished mainly by Mr George Brown, to whom thanks are due for much patient and careful assistance; and my share in the present volume has been confined to checking the reprint of the previously published *Characters*, to reading the proofs, to correcting certain eccentricities of the scribe in the latter portion wherever I thought

that they might prove stumbling-blocks to the reader and to compiling the textual notes at the end of the volume. The Unclassified Notes at the end of the MS have been printed as an appendix in small type. The passages contained therein are written on folios which, as a rule, bear no headings, and some, at any rate, appear to be intended for further *Characters*. Many of these passages are worked up into a more finished form elsewhere and a few have been omitted for this reason: it is not probable that every case of duplication has been run down. An example of such duplication may be found on pp. 418 ll. 8 ff. and 436 ll. 1—3 and, as one would naturally suppose, there are many occasions on which Butler repeats himself, or uses up his own material in other forms, or writes in prose thoughts which are elsewhere worked into verse.

The paragraphs and the original spelling of the MS have been retained save in the instances set forth in the notes.

This edition of the text of Butler will be completed by a third volume, supplementary to my edition of the text of *Hudibras*, in which will be printed the remaining poems known to be Butler's, together with several hitherto unprinted passages, and in which an attempt will be made to separate the wheat from the chaff in the matter of many poems attributed to him.

A. R. WALLER

CAMBRIDGE
2 *August* 1908

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A MODERN POLITICIAN

MAKES new Discoveries in Politics, but they are, like those that *Columbus* made of the new World, very rich but barbarous. He endeavours to restore Mankind to the original Condition, it fell from, by forgeting to discern between Good and Evil; and reduces all Prudence back again to its first Author the Serpent, that taught *Adam* Wisdom; for he was really his Tutor, and not *Samboscor*, as the *Rabbins* write. He finds the World has been mistaken in all Ages, and that Religion and Morality are but vulgar Errors, that pass among the Ignorant, and are but mere Words to the Wise. He despises all learning as a Pedantic little Thing; and believes Books to be the Business of Children, and not of Men. He wonders how the Distinction of Virtue and Vice came into the World's Head; and believes them to be more ridiculous than any Foppery of the Schools. He holds it his Duty to betray any Man, that shall take him for so much a Fool as one fit to be trusted. He stedfastly believes, that all Men are born in the State of War, and that the civil Life is but a Cessation, and no Peace, nor Accommodation: And though all open Acts of Hostility are forborn by Consent, the Enmity continues, and all Advantages by Treachery or Breach of Faith are very lawful—That there is no Difference between Virtue and Fraud among Friends, as well as Enemies; nor any thing unjust, that a Man can do without Damage to his own Safety or Interest —That Oaths are but Springes to catch Woodcocks withal; and bind none but those, that are too weak and feeble to break them, when they become ever so small an Impediment to their Advantages—That Conscience is the effect of Ignorance, and the same with that foolish Fear, which some Men apprehend, when they are in the dark and alone—That Honour is but the

Word, which a Prince gives a Man to pass his Guards withal, and save him from being stopped by Law and Justice the Sentinels of Governments, when he has not Wit nor Credit enough to pass of himself—That to shew Respect to Worth in any Person is to appear a Stranger to it, and not so familiarly acquainted with it as those are, who use no Ceremony; because it is no new Thing to them, as it would appear if they should take Notice of it—That the easiest Way to purchase a Reputation of Wisdom and Knowledge is to slight and undervalue it; as the readiest Way to buy cheap is to bring down the Price: for the World will be apt to believe a Man well provided with any necessary or useful Commodity, which he sets a small Value upon—That to oblige a Friend is but a kind of casting him in Prison, after the old *Roman* Way, or modern *Chinese*, that chains the Keeper and Prisoner together: for he that binds another Man to himself, binds himself as much to him, and lays a restraint upon both. For as Men commonly never forgive those that forgive them, and always hate those that purchase their Estates (tho' they pay dear and more than any Man else would give) so they never willingly endure those, that have laid any Engagement upon them, or at what rate soever purchased the least Part of their Freedom.—And as Partners for the most Part cheat or suspect one another; so no Man deals fairly with another, that goes the least Share in his Freedom.

To propose any Measure to Wealth or Power is to be ignorant of the Nature of both: for as no Man can ever have too much of either; so it is impossible to determine what is enough; and he, that limits his Desires by proposing to himself the Enjoyment of any other Pleasure, but that of gaining more, shews he has but a dull Inclination, that will not hold out to his Journey's End. And therefore he believes that a Courtier deserves to be beg'd himself, that is ever satisfied with begging: for Fruition without Desire is but a dull Entertainment; and that Pleasure only real and substantial, that provokes and improves the Appetite, and increases in the Enjoyment. And all the greatest Masters in the several Arts of thriving concur unanimously, that the plain downright Pleasure of Gaining is greater and deserves to be prefered far

before all the various Delights of Spending, which the Curiosity, Wit, or Luxury of Mankind in all Ages could ever find out.

He believes, there is no Way of thriving so easy and certain as to grow rich by defrauding the Public: for public Thieveries are more safe and less prosecuted than private, like Robberies committed between Sun and Sun, which the County pays, and no one is greatly concerned in. And as the Monster of many Heads has less Wit in them all than any one reasonable Person: so the Monster of many Purses is easier cheated than any one indifferent crafty Fool. For all the Difficulty lies in being trusted; and when he has obtained that, the Business does itself; and if he should happen to be questioned and called to an Accompt, a Baudy Pardon is as cheap as a Paymaster's Fee, not above fourteen Pence in the Pound.

He thinks, that when a Man comes to Wealth or Preferment, and is to put on a new Person, his first Business is to put off all his old Friendships and Acquaintances as Things below him, and no Way consistent with his present Condition; especially such as may have Occasion to make use of him, or have Reason to expect any civil Returns from him: for requiting of Obligations received in a Man's Necessity is the same Thing with paying of Debts contracted in his Minority, when he was under Age, for which he is not accountable by the Laws of the Land. These he is to forget as fast as he can, and by little Neglects remove them to that Distance, that they may at length by his Example learn to forget him: for Men, who travel together in Company, when their Occasions lye several Ways, ought to take leave and part. It is a hard Matter for a Man that comes to Preferment not to forget himself; and therefore he may very well be allowed to take the Freedom to forget others: for Advancement, like the Conversion of a Sinner, gives a Man new Values of Things and Persons, so different from those he had before, that that, which was wont to be most dear to him, does commonly after become the most disagreeable. And as it is accounted noble to forget and pass over little Injuries; so it is to forget little Friendships, that are no better than Injuries when they become Disparagements, and can only be importune and troublesome, instead of being useful, as they were before. All Acts of

Oblivion have, of late Times, been found to extend, rather to loyal and faithful Services done, than Rebellion and Treasons committed. For Benefits are like Flowers, sweet only and fresh when they are newly gathered, but stink when they grow stale and wither; and he only is ungrateful, who makes returns of Obligations; for he does it merely to free himself from owing so much as Thanks. Fair Words are all the Civility and Humanity, that one Man owes to another; for they are obliging enough of themselves, and need not the Assistance of Deeds to make them good: for he that does not believe them has already received too much, and he that does, ought to expect no more. And therefore promises ought to oblige those only to whom they are made, not those who make them; for he that expects a Man should bind himself is worse than a Thief, who does that Service for him, after he has robbed him on the High-way—Promises are but Words, and Words Air, which no Man can claim a Propriety in, but is equally free to all, and incapable of being confined; and if it were not, yet he who pays Debts, which he can possibly avoid, does but part with his Money for nothing, and pays more for the mere Reputation of Honesty and Conscience than it is worth.

He prefers the Way of applying to the Vices and Humours of great Persons before all other Methods of getting into Favour: for he that can be admitted into these Offices of Privacy and Trust seldom fails to arrive at greater; and with greater Ease and Certainty than those, who take the dull Way of plain Fidelity and Merit. For Vices, like Beasts, are fond of none but those that feed them; and where they once prevail, all other Considerations go for nothing. They are his own Flesh and Blood, born and bred out of him; and he has a stronger natural Affection for them than all other Relations whatsoever—And he, that has an Interest in these, has a greater Power over him than all other Obligations in the World. For though they are but his Imperfections and Infirmities, he is the more tender of them; as a lame Member, or diseased Limb is more carefully cherished than all the rest, that are sound and in perfect Vigour. All Offices of this kind are the greatest Endearments, being real Flatteries enforced by Deeds and Actions, and therefore far more prevalent than

those, that are performed but by Words and Fawning; though very great Advantages are daily obtained that Way—And therefore he esteems Flattery as the next most sure and successful Way of improving his Interests. For Flattery is but a kind of civil Idolatry, that makes Images it self of Virtue, Worth, and Honour in some Person, that is utterly void of all, and then falls down, and worships them. And the more dull and absurd these Applications are, the better they are always received: for Men delight more to be presented with those Things they want, than such as they have no need nor use of. And though they condemn the Realities of those Honours and Renowns, that are falsely imputed to them, they are wonderfully affected with their false Pretences. For Dreams work more upon Men's Passions, than any waking Thoughts of the same Kind; and many, out of an ignorant Superstition, give more Credit to them, than the most rational of all their vigilant Conjectures, how false soever they prove in the Event—No wonder then if those, who apply to Men's Fancies and Humours, have a stronger Influence upon them than those, that seek to prevail upon their Reason and Understandings, especially in things so delightful to them as their own Praises, no Matter how false and apparently incredible: for great Persons may wear counterfeit Jewels of any Caract, with more Confidence and Security from being discovered, than those of meaner Quality; in whose Hands the Greatness of their Value (if they were true) is more apt to render them suspected. A Flatterer is like *Mahomet*'s Pigeon, that picks his Food out of his Master's Ear, who is willing to have it believed, that he whispers Oracles into it; and accordingly sets a high Esteem upon the Service he does him, though the Impostor only designs his own Utilities—For Men are for the most Part better pleased with other Men's Opinions, though false, of their Happiness, than their own Experiences; and find more Pleasure in the dullest Flattery of others than all the vast Imaginations they can have of themselves, as no Man is apt to be tickled with his own fingers; because the Applauses of others are more agreeable to those high Conceits, they have of themselves, which they are glad to find confirmed, and are the only Music, that sets them a dancing, like those that are bitten with a Tarantula.

He accounts it an Argument of great Discretion, and as great Temper, to take no Notice of Affronts and Indignities put upon him by great Persons. For he that is insensible of Injuries of this Nature can receive none; and if he lose no Confidence by them, can lose nothing else; for it is greater to be above Injuries, than either to do, or revenge them; and he, that will be deterred by those Discouragements from prosecuting his Designs, will never obtain what he proposes to himself. When a Man is once known to be able to endure Insolencies easier than others can impose them, they will raise the Siege, and leave him as impregnable; and therefore he resolves never to omit the least Opportunity of pressing his Affairs, for Fear of being baffled and affronted; for if he can at any Rate render himself Master of his Purposes, he would not wish an easier, nor a cheaper Way, as he knows how to repay himself, and make others receive those Insolencies of him for good and current Payment, which he was glad to take before—And he esteems it no mean Glory to shew his Temper of such a Compass, as is able to reach from the highest Arrogance to the meanest, and most dejected Submissions. A Man, that has endured all Sorts of Affronts, may be allowed, like an Apprentice that has served out his Time, to set up for himself, and put them off upon others; and if the most common and approved Way of growing rich is to gain by the Ruin and loss of those, who are in necessity, why should not a Man be allowed as well to make himself appear great by debasing those, that are below him? For Insolence is no inconsiderable Way of improving Greatness and Authority in the Opinion of the World. If all Men are born equally fit to govern, as some late Philosophers affirm, he only has the Advantage of all others, who has the best Opinion of his own Abilities, how mean soever they really are; and, therefore, he stedfastly believes, that Pride is the only great, wise, and happy Virtue that a Man is capable of, and the most compendious and easy Way to Felicity—For he, that is able to persuade himself impregnably, that he is some great and excellent Person, how far short soever he falls of it, finds more Delight in that Dream than if he were really so; and the less he is of what he fancies himself to be, the better he is pleased, as Men covet those things, that are forbidden and denied them, more greedily than

those, that are in their Power to obtain; and he, that can enjoy all the best Rewards of Worth and Merit without the Pains and Trouble that attend it, has a better Bargain than he, who pays as much for it as it is worth. This he performs by an obstinate implicit believing as well as he can of himself, and as meanly of all other Men; for he holds it a kind of Self-Preservation to maintain a good Estimation of himself: And as no Man is bound to love his Neighbour better than himself; so he ought not to think better of him than he does of himself; and he, that will not afford himself a very high Esteem, will never spare another Man any at all. He who has made so absolute a Conquest over himself (which Philosophers say is the greatest of all Victories) as to be received for a Prince within himself, is greater and more arbitrary within his own Dominions, than he that depends upon the uncertain Loves or Fears of other Men without him.—And since the Opinion of the World is vain, and for the most Part false, he believes it is not to be attempted but by Ways as false and vain as it self; and therefore to appear and seem is much better and wiser, than really to be, whatsoever is well esteemed in the general Value of the World.

Next Pride he believes Ambition to be the only generous and heroical Virtue in the World, that Mankind is capable of. For as Nature gave Man an erect Figure, to raise him above the groveling Condition of his fellow Creatures the Beasts: so he, that endeavours to improve that, and raise himself higher, seems best to comply with the Design and Intention of Nature. Though the Stature of Man is confined to a certain Height, yet his Mind is unlimited, and capable of growing up to Heaven: And as those, who endeavour to arrive at that Perfection, are adored and reverenced by all; so he, that endeavours to advance himself as high as possibly he can in this World, comes nearest to the Condition of those holy and divine Aspirers. All the purest Parts of Nature always tend upwards, and the more dull and heavy downwards: so in the little World the noblest Faculties of Man, his Reason and Understanding, that give him a Prerogative above all other earthly Creatures, mount upwards—And therefore he, who takes that Course and still aspires in all his Undertakings and Designs, does but

conform to that which Nature dictates—Are not the Reason and the Will, the two commanding Faculties of the Soul, still striving which shall be uppermost? Men honour none but those that are above them, contest with Equals, and disdain Inferiors. The first Thing that God gave Man, was Dominion over the rest of his inferior Creatures; but he, that can extend that over Man, improves his Talent to the best Advantage. How are Angels distinguished but by *Dominions*, *Powers*, *Thrones*, and *Principalities?* Then he, who still aspires to purchase those, comes nearest to the Nature of those heavenly Ministers, and in all Probability is most like to go to Heaven—No Matter what Destruction he makes in his Way, if he does but attain his End: for nothing is a Crime, that is too great to be punished; and when it is once arrived at that Perfection, the most horrid Actions in the World become the most admired and renowned. Birds, that build highest are most safe; and he, that can advance himself above the Envy or Reach of his Inferiors, is secure against the Malice and Assaults of Fortune. All Religions have ever been persecuted in their primitive Ages, when they were weak and impotent; but, when they propagated and grew great, have been received with Reverence and Adoration by those, who otherwise had proved their cruellest Enemies; and those, that afterwards opposed them, have suffered as severely as those, that first profest them. So Thieves, that rob in small Parties, and break Houses, when they are taken are hanged: but, when they multiply and grow up into Armies, and are able to take Towns, the same things are called heroic Actions, and acknowledged for such by all the World. *Courts of Justice*, for the most Part, commit greater Crimes than they punish, and do those that sue in them more Injuries than they can possibly receive from one another; and yet they are venerable, and must not be told so, because they have Authority and Power to justify what they do, and the Law (that is, whatsoever they please to call so) ready to give Judgment for them. Who knows, when a *Physician* cures or kills? and yet he is equally rewarded for both, and the Profession esteemed never the less worshipful—And therefore he accounts it a ridiculous Vanity in any Man to consider, whether he does right or wrong in any Thing he attempts; since the Success is only able to determine, and satisfy the Opinion of the World,

which is the one, and which the other. As for those Characters and Marks of Distinction, which *Religion*, *Law*, and *Morality* fix upon both, they are only significant and valid, when their Authority is able to command Obedience and Submission; but when the greatness, Numbers, or Interest of those, who are concerned, out-grows that, they change their Natures; and that, which was Injury before, becomes Justice, and Justice Injury. It is with Crimes, as with Inventions in the Mechanics, that will frequently hold true to all Purposes of the Design, while they are tried in little; but, when the Experiment is made in great, prove false in all Particulars, to what is promised in the Model: So Iniquities and Vices may be punished and corrected, like Children while they are little and impotent; but when they are great and sturdy, they become incorrigible, and Proof against all the Power of Justice and Authority.

Among all his Virtues there is none, which he sets so high an Esteem upon as Impudence, which he finds more useful and necessary than a Vizard is to a Highwayman. For he, that has but a competent Stock of this natural Endowment, has an Interest in any Man he pleases, and is able to manage it with greater Advantages than those, who have all the real Pretences imaginable, but want that dextrous Way of solliciting, by which, if the worst fall out, he is sure to lose Nothing, if he does not win. He that is impudent is shot-free, and if he be ever so much overpowered can receive no hurt; for his Forehead is impenetrable and of so excellent a Temper, that nothing is able to touch it, but turns Edge and is blunted. His Face holds no Correspondence with his Mind, and therefore whatsoever inward Sense or Conviction he feels, there is no outward Appearance of it in his Looks, to give Evidence against him; and in any Difficulty, that can befal him, Impudence is the most infallible Expedient to fetch him off, that is always ready, like his Angel Guardian, to relieve and rescue him in his greatest Extremities; and no outward Impression, nor inward neither (though his own Conscience take Part against him) is able to beat him from his Guards. Though Innocence and a good Conscience be said to be *a brazen Wall*, a *brazen Confidence* is more impregnable, and longer able to hold out; for it is a greater Affliction to an innocent Man to be suspected,

than it is to one, that is guilty and impudent, to be openly convicted of an apparent Crime. And in all the Affairs of Mankind, a brisk Confidence, though utterly void of Sense, is able to go through Matters of Difficulty with greater Ease, than all the Strength of Reason less boldly inforced; as the *Turks* are said by a small slight handling of their Bows, to make an Arrow without a Head pierce deeper into hard Bodies, than Guns of greater Force are able to do a Bullet of Steel. And though it be but a Cheat and Imposture, that has neither Truth nor Reason to support it, yet it thrives better in the World than Things of greater Solidity; as Thorns and Thistles flourish on barren Grounds, where nobler Plants would starve: And he, that can improve his barren Parts by this excellent and most compendious Method, deserves much better, in his Judgment, than those, who endeavour to do the same thing by the more studious and difficult Way of downright Industry and Drudging. For Impudence does not only supply all Defects, but gives them a greater Grace than if they had needed no Art; as all other Ornaments are commonly nothing else, but the Remedies, or Disguises of Imperfections—And therefore he thinks him very weak, that is unprovided of this excellent and most useful Quality, without which the best natural or acquired Parts are of no more use, than the *Guanches* Darts, which, the Virtuosos say, are headed with Butter hardned in the Sun. It serves him to innumerable Purposes, to press on and understand no Repulse, how smart or harsh soever; for he, that can sail nearest the Wind, has much the Advantage of all others; and such is the Weakness or Vanity of some Men, that they will grant that to obstinate Importunity, which they would never have done upon all the most just Reasons and Considerations imaginable; as those, that watch Witches, will make them confess that, which they would never have done upon any other Account.

He believes a Man's Words and his Meaning should never agree together: For he, that says what he thinks, lays himself open to be expounded by the most ignorant; and he, who does not make his Words rather serve to conceal, than discover the Sense of his Heart, deserves to have it pulled out, like a Traytor's, and shewn publicly to the Rabble. For as a King, they say,

cannot reign without dissembling; so private Men, without that, cannot govern themselves with any Prudence or Discretion imaginable—This is the only politic Magic, that has Power to make a Man walk invisible, give him access into all Men's Privacies, and keep all others out of his; which is as great an Odds, as it is to discover, what Cards those he plays with have in their Hands, and permit them to know nothing of his. And therefore he never speaks his own Sense, but that which he finds comes nearest to the Meaning of those he converses with; as Birds are drawn into Nets by Pipes that counterfeit their own Voices. By this means he possesses Men, like the *Devil*, by getting within them before they are aware, turns them out of themselves, and either betrays, or renders them ridiculous, as he finds it most agreeable either to his Humour, or his Occasions.

As for Religion, he believes a wise Man ought to possess it, only that he may not be observed to have freed himself from the Obligations of it, and so teach others by his Example to take the same Freedom: For he, who is at Liberty, has a great Advantage over all those, whom he has to deal with, as all Hypocrites find by perpetual Experience—That one of the best Uses, that can be made of it, is to take Measure of Men's Understandings and Abilities by it, according as they are more or less serious in it; for he thinks, that no Man ought to be much concerned in it but Hypocrites, and such as make it their Calling and Profession; who, though they do not *live by their Faith*, like the Righteous, do that which is nearest to it, get their living by it; and that those only take the surest Course, who make their best Advantages of it in this World, and trust to Providence for the next, to which purpose he believes it is most properly to be relied upon by all Men.

He admires good Nature as only good to those who have it not, and laughs at Friendship as a ridiculous Foppery, which all wise Men easily outgrow; for the more a Man loves another, the less he loves himself. All Regards and civil Applications should, like true Devotion, look upwards, and address to those that are above us, and from whom we may in Probability expect either Good or Evil; but to apply to those, that are our Equals,

or such as cannot benefit or hurt us, is a far more irrational Idolatry than worshipping of Images or Beasts. All the Good, that can proceed from Friendship, is but this, that it puts Men in a Way to betray one another. The best Parents, who are commonly the worst Men, have naturally a tender Kindness for their Children, only because they believe they are a Part of themselves, which shews, that Self-love is the Original of all others, and the Foundation of that great Law of Nature, Self-Preservation; for no Man ever destroyed himself wilfully, that had not first left off to love himself—Therefore a Man's Self is the proper Object of his Love, which is never so well employed, as when it is kept within its own Confines, and not suffered to straggle. Every Man is just so much a Slave as he is concerned in the Will, Inclinations, or Fortunes of another, or has anything of himself out of his own Power to dispose of; and therefore he is resolved never to trust any Man with that Kindness, which he takes up of himself, unless he has such Security as is most certain to yield him double Interest: For he that does otherwise, is but a *Jew* and a *Turk* to himself, which is much worse than to be so to all the World beside. Friends are only Friends to those who have no need of them, and when they have, become no longer Friends; like the Leaves of Trees, that clothe the Woods in the Heat of Summer, when they have no need of Warmth, but leave them naked when cold Weather comes; and since there are so few that prove otherwise, it is not Wisdom to rely on any.

He is of Opinion, that no Men are so fit to be employed and trusted as Fools, or Knaves; for the first understand no Right, the others regard none; and whensoever there falls out an Occasion, that may prove of great Importance, if the Infamy and Danger of the Dishonesty be not too apparent, they are the only Persons, that are fit for the Undertaking. They are both equally greedy of Employment, the one out of an Itch to be thought able, and the other honest enough to be trusted, as by Use and Practice they sometimes prove: For the general Business of the World lies, for the most Part, in *Rotines* and Forms, of which there are none so exact Observers, as those, who understand nothing else to divert them; as Carters use to blind their Fore-horses on both Sides, that they may see only

forward, and so keep the Road the better; and Men, that aim at a Mark, use to shut one Eye, that they may see the surer with the other. If Fools are not notorious, they have far more Persons to deal with of their own Elevation (who understand one another better) than they have of those, that are above them, which renders them fitter for many Businesses than wiser Men, and they believe themselves to be so for all: For no Man ever thought himself a Fool, that was one, so confident does their Ignorance naturally render them; and Confidence is no contemptible Qualification in the Management of human Affairs—And as blind Men have secret Artifices and Tricks to supply that Defect, and find out their Ways, which those, who have their Eyes and are but hoodwinked, are utterly unable to do: so Fools have always little Crafts and Frauds in all their Transactions, which wiser Men would never have thought upon; and by those they frequently arrive at very great Wealth, and as great Success, in all their Undertakings—For all Fools are but feeble and impotent Knaves, that have as strong and vehement Inclinations to all Sorts of Dishonesty as the most notorious of those Engineers, but want Abilities to put them in Practice; and as they are always found to be the most obstinate and intractable People to be prevailed upon by Reason or Conscience; so they are as easy to submit to their Superiors, that is Knaves, by whom they are always observed to be governed, as all Corporations are wont to choose their Magistrates out of their own Members. As for Knaves, they are commonly true enough to their own Interests; and while they gain by their Employments, will be careful not to disserve those, who can turn them out when they please, what Tricks soever they put upon others; and therefore such Men prove more useful to them, in their Designs of Gain and Profit, than those, whose Consciences and Reason will not permit them to take that Latitude.

And since Buffoonery is, and has always been so delightful to great Persons, he holds him very improvident, that is to seek in a Quality so inducing, that he cannot at least serve for want of a better; especially since it is so easy, that the greatest Part of the Difficulty lyes in Confidence, and he, that can but stand fair, and give Aim to those that are Gamesters, does not

alway lose his Labour, but many times becomes well esteemed for his generous and bold Demeanor; and a lucky Repartee hit upon by Chance may be the making of a Man. This is the only modern Way of running at Tilt, with which great Persons are so delighted to see Men encounter one another, and break Jests, as they did Lances heretofore; and he that has the best Beaver to his Helmet, has the greatest Advantage; and as the former past upon the Account of Valour, so does the latter on the Score of Wit, though neither, perhaps, have any great Reason for their Pretences, especially the latter, that depends much upon Confidence, which is commonly a great Support to Wit, and therefore believed to be its betters, that ought to take place of it, as all Men are greater than their Dependents—So pleasant it is to see Men lessen one another, and strive who shall shew himself the most ill-natured and ill-mannered. As in Cuffing all Blows are aimed at the Face; so it fares in these Rencounters, where he, that wears the toughest Leather on his Visage, comes off with Victory, though he has ever so much the Disadvantage upon all other Accounts—For a Buffoon is like a Mad-Dog, that has a Worm in his Tongue, which makes him bite at all that light in his Way; and as he can do nothing alone, but must have somebody to set him that he may throw at, he that performs that Office with the greatest Freedom, and is contented to be laughed at, to give his Patron Pleasure, cannot but be understood to have done very good Service, and consequently deserves to be well rewarded; as a Mountebank's *Pudding*, that is content to be cut, and slashed, and burnt, and poisoned, without which his Master can shew no Tricks, deserves to have a considerable Share in his Gains.

As for the Meanness of these Ways, which some may think too base to be employed to so excellent an End, that imports nothing: for what Dislike soever the World conceives against any Man's Undertakings, if they do but succeed and prosper, it will easily recant its Error, and applaud what it condemned before; and therefore all wise Men have ever justly esteemed it a great Virtue to disdain the false Values, it commonly sets upon all Things, and which it self is so apt to retract—For as those, who go up Hill, use to stoop and bow their Bodies forward, and sometimes creep upon their Hands; and those,

that descend, to go upright: so the lower a Man stoops and submits in these endearing Offices, the more sure and certain he is to rise; and the more upright he carries himself in other Matters, the more like in probability to be ruined—And this he believes to be a wiser course for any Man to take than to trouble himself with the Knowledge of Arts or Arms: For the one does but bring a Man an unnecessary Trouble, and the other as unnecessary Danger; and the shortest and more easy Way to attain to both, is to despise all other Men, and believe as stedfastly in Himself as he can, a better and more certain Course than that of Merit.

What he gains wickedly he spends as vainly; for he holds it the greatest Happiness, that a Man is capable of, to deny himself nothing, that his Desires can propose to him, but rather to improve his Enjoyments by glorying in his Vices: for Glory being one End of almost all the Business of this World, he who omits that in the Enjoyment of himself and his Pleasures, loses the greatest Part of his Delight. And therefore the Felicity, which he supposes other Men apprehend that he receives in the Relish of his Luxuries, is more delightful to him than the Fruition itself.

AN HYPOCRITICAL NONCONFORMIST

IS an Embassador Extraordinary of his own making, not only from *God Almighty* to his *Church*, but from his Church to him; and pretending to a plenipotentiary Power from both, treats with himself, and makes what Agreement he pleases; and gives himself such Conditions as are conducible to the Advantage of his own Affairs. The whole Design of his Transaction and Employment is really nothing else, but to procure fresh supplies for the *good old Cause and Covenant*, while they are under Persecution; to raise Recruits of new Proselites, and deal with all those, who are, or once were, good Friends to both; to unite and maintain a more close and strict Intelligence among themselves against the common Enemy, and preserve

their general Interest alive, until they shall be in a Condition to declare more openly for it; and not out of Weakness to submit perfidiously to the Laws of the Land, and rebelliously endure to live in Peace and Quietness under the present Government: In which, though they are admitted to a greater Share of rich and profitable Employments than others, yet they will never be able to recover all their Rights which they once enjoyed, and are now unjustly deprived of, but by the very same Expedients and Courses, which they then took.

The Wealth of his Party, of which he vapours so much to startle his Governors, is no mean Motive to enflame his Zeal, and encourage him to use the Means, and provoke all Dangers, where such large Returns may infallibly be expected. And that's the Reason why he is so ready and forward to encounter all appearing Terrors that may acquire the Reputation of Zeal and Conscience; to despise the Penalties of the Laws, and commit himself voluntarily to Prison, to draw the Members of his Church into a more sensible fellow-feeling of his Sufferings, and a freer Ministration. For so many and great have been the Advantages of this thriving Persecution, that the Constancy and Blood of the primitive Martyrs did not propagate the Church more, than the Money and good Creatures earned by these profitable Sufferings have done the Discipline of the modern Brethren.

He preaches the Gospel in despite of it self; for though there can be no Character so true and plain of him, as that which is there copied from the *Scribes* and *Pharisees*, yet he is not so weak a Brother to apply any Thing to himself, that is not perfectly agreeable to his own Purposes; nor so mean an Interpreter of Scripture, that he cannot relieve himself, when he is prest Home with a Text, especially where his own Conscience is Judge: For what Privilege have the *Saints* more than the *Wicked*, if they cannot dispense with themselves in such Cases? This Conscience of his, (like the Righteousness of the *Scribes* and *Pharisees*, from whom it is descended) is wholly taken up with such slight and little Matters, that it is impossible, it should ever be at Leisure to consider Things of greater Weight and Importance. For it is the Nature of all those,

that use to make great Matters of Trifles, to make as little of Things of great Concernment—And therefore he delights more to differ in Things indifferent; no Matter how slight and impertinent, they are weighty enough, in Proportion to his Judgment, to prevail with him before the Peace and Safety of a Nation. But he has a further Artifice in it; for little petulant Differences are more apt and proper to produce and continue Animosities among the Rabble of Parties, than Things of weightier Consideration, of which they are utterly uncapable, as Flies and Gnats are more vexatious in hot Climates, than Creatures that are able to do greater Mischiefs. And they, that are taught to dislike the indifferent Actions of others must of Necessity abominate the greater. And as Zeal is utterly lost, and has no Way to shew it self but in Opposition; nor Conscience to discover its Tenderness but in seeking Occasions to take Offence perpetually at something, and the slighter and more trivial the better; so that Conscience, that appears strict and scrupulous in small Matters, will be easily supposed by the erroneous Vulgar to be more careful and severe in Things of Weight, though nothing has been more false upon all Experience.

[*MS. defective.*] for violating the Laws of God, as the Laws of the Land, and takes more care [*MS. defective.*] upon his Conscience, than to give it any just Satisfaction; for as it is apt to quarrel upon small and trivial Occasions, so it is as easily appeased with slight and trivial Pretences, and in great Matters with none at all; but rather, like the *Devil*, tempts him to commit all Manner of Wickedness: for we do not find, that any Possessions of the *Devil* ever produced such horrid Actions, as some Men have been guilty of by being only possest with their own Consciences. And therefore, ever since the Act of Oblivion reprieved him from the Gallows, he endeavours to supplant all Law and Government for being partial to him in his own Case; as bad Men never use to forgive those, whom they have injured, or received any extraordinary Obligation from: For he cannot endure to think upon Repentance, as too great a Disparagement for a *Saint* to submit to, that would keep up the Reputation of Godliness. And because the Scripture says, *Obedience is better than Sacrifice*, he believes the less of it will serve: For he is so far from being

sensible of *God*'s Mercy and the *King*'s, for his Pardon and Restoration to a better Condition than he was in before he rebelled, that his Actions make it plainly appear that he accounts it no better than an Apostacy and *Backsliding*; and he expects a Revolution of Rebellion as obstinately, as the *Turk* does *Mahomet*'s Coming. For it is just with him as with other impenitent Malefactors, whom a Pardon or unexpected Deliverance from suffering for the first Crime does but render more eager to commit the same over again: For like a loosing Gamester he cannot endure to think of giving over, as long as he can by any Means get Money or Credit to venture again. And as the most desperate of those People, after they have lost all, use to play away their Cloaths, he offers to stake down his very Skin; and not only (as some barbarous People use) set his Wife and Children, but his Head and four Quarters to the Hangman, if he chance once more to throw out. And yet, as stubborn and obstinate as he is to obey his lawful Sovereign, of whose Grace and Mercy he holds his Life, he has always appeared true and faithful to all tyrannical Usurpations, without the least Reluctancy of Conscience: for though he was fool'd and cheated by them, yet they were more agreeable to his own Inclination, that does not care to have any thing founded in Right, but left at large to *Dispensations* and *Outgoings* of Providence, as he shall find Occasion to expound them to the best Advantage of his own Will and Interest.

He crys down the Common-Prayer, because there is no Ostentation of Gifts to be used in the reading of it, without which he esteems it no better than mere loss of Time, and Labour in Vain, that brings him in no Return of Interest and Vain-Glory from the Rabble; who have always been observed to be satisfied with nothing but what they do not understand; and therefore the Church of *Rome* was fain (to comply with their natural Inclinations) to enjoin them to serve *God* in a Language of which they understand not one Word; and though they abominate that, yet they endeavour to come as near it as they can, and serve *God* in an unknown Sense, which their own godly Teacher has as great a Care to prepare equal and suitable to their wonderful Capacities. And therefore, as the *Apostles* made their divine Calling appear plainly to all the World by

speaking Languages, which they never understood before; he endeavours to do the same Thing most preposterously by speaking that which is no Language at all, nor understood by any Body, but a Collection of affected and fantastic Expressions, wholly abstract from Sense, as *Nothingness*, *Soul Damningness and Savingness*, &c. in such a fustian Stile as the *Turks* and *Persians* use; that signify nothing but the Vanity and want of Judgment of the Speaker; though they believe it to be the true Property of the Spirit, and highest Perfection of all Sanctity. And the better to set this off, he uses more artificial Tricks to improve his Spirit of Utterance either into Volubility or Dullness, that it may seem to go of it self, without his Study or Direction, than the old Heathen Orators knew, that used to liquor their Throats, and harrangue to Pipes. For he has fantastic and extravagant Tones, as well as Phrases, that are no less agreeable to the Sense of [*MS. defective.*] in a Kind of *stilo recitativo* between singing and braying; and abhors the [*MS. defective.*] Liturgy, lest he should seem to conform to it. But as it is a Piece of Art to conceal Art, so it is by artificial Dullness to disguise that which is natural; and as his Interest has always obliged him to decry human Learning, Reason, and Sense; he and his Brethren have with long and diligent Practice found out an Expedient to make that Dullness, which would become intolerable, if it did not pretend to something above Nature, pass for *Dispensations*, *Light*, *Grace*, and *Gifts*. For in the Beginning of the late unhappy civil War, the greatest Number of those of the Clergy, who by the means of their Parts, or Friends, or Honesty had no Hopes to advance themselves to Preferment in the *Church*, took Part with the *Parliament* against it, who were very willing to give a kind Reception and Encouragement to all those, that offered themselves to promote the *Cause of Reformation*, which they found to be the best Disguise they could possibly put upon *Rebellion*; and then this heavy Dullness, being a public Standard of the common Talents of their Teachers, became (for want of a better) a Mode, and afterwards a Character of the *Power of Godliness*, in Opposition to the Ingenuity and Learning of the other Clergy; and whosoever was not naturally endued with it, or so much Hypocrisy as would serve to counterfeit it, was held unable, or suspected unfit to be confided in. And upon this account it

has continued ever since among the Party, where it passes for a Mark of Distinction to discover who are gifted, and who not; as among the Antient *Pagans*, when Monsters and Prodigies had gained the Reputation of divine Presages, the more unnatural and deformed they appeared, they were received with the more devout and pious Regard, and had Sacrifices accordingly appointed for their Expiation. And this he finds useful to many Purposes; for it does not only save him the Labour of Study, which he disdains as below his Gifts, but exempts him from many other Duties, and gives his idle Infirmities a greater Reputation among his Followers than the greatest Abilities of the most industrious; while the painful Heavings and Straining, that he uses to express himself, pass for the Agonies of those that deliver Oracles. And this is the Reason why he is so cautious to have all his *Exercises* seem to be done Extempore, that his spiritual Talent may not be thought to receive any Assistance from natural or artificial Means, but to move freely of it self, without any Care or Consideration of his; as if Premeditation and Study would but render him, like other false Witnesses, the more apt to contrive and imagine, how to betray and abuse the Truth. And to propagate this Cheat among his Hearers, he omits no little Artifice, that he thinks will pass unperceived: As, when he quotes a Text of Scripture, he commonly only names the Chapter, and about the Beginning, Middle, or End of it, or about such or such a Verse, and then turns over the Leaves of his Book to find it, to shew that he had not so much Preparation as to do it before; but was always surprized with his Gifts, and taken tardy before he was aware; and when he happens to be out, which is not seldom, will steal a Look, and squint into his Notes as cunningly as a Schoolboy does into his Lesson that he is to repeat without Book, that he may not be observed to need the same Means, which all those, that are ungifted, are necessitated to make use of: Although his Concordance supplies him with all the Gifts he has to cap Texts, and his Adversaries Writings, with all the Doctrine and Use he has, except that which is factious and seditious, which is always his own, and all that, beside Nonsense, he can justly pretend to.

The Contribution, which he receives from his Congregation,

serves him, like a Scale, to take a just Measure of the Zeal and Godliness of every particular Member of it; and by computing what their Offerings amount to, in proportion to their Abilities, cast up exactly how much Grace and spiritual Gifts every Man is endued with. This, like auricular Confession, lets him into the darkest Secrets of their Hearts, and directs him how to apply his Remedies according to their several Constitutions; and by finding out by Observation or Enquiry the particular Sins, that any [*MS. defective.*] . . . . . with a Particular of his Estate . . . . . plant all his Batteries against them, and deliver them over . . . . . until he . . . . ransom, and be converted to an equal Contribution and . . . . . of them all. As Charity is said to cover a Multitude of Sins; so does charitable Contribution; and if that is wanting, it is his Duty to lay them open, and impose such Penances as he judges fitting, as well as dispose of Indulgences, though he does not like the Word, to the best Advantage. And therefore he is an implacable Enemy to all ecclesiastical Judges and Officers in the Church, and would trust no Creature living with the Conduct and Management of Men's Sins, but himself and the *Devil*, who is the only secular Power that he can confide in to deliver them over to, or redeem them back again at his own Rates. For he is a spiritual Interloper, that steals a Trade underhand, and by dealing in prohibited Commodities can undersell, and allow better Bargains of Sins and Absolution, than those that deal fairly and openly can afford. As for the *Bishops*, he is rather a Rival than an Enemy to them, and therefore becomes the more jealous of them: For all the Illwill he bears them is only, whatever he pretends, for their Authority and their Lands, with which he is most passionately in Love, but cannot possibly get the Consent of both Parties to the Match; and therefore, like *Solomon*'s Harlot, had rather divide the Child, than let the right Owner have it. For his Church Members have the keeping of his Conscience, as well as he has of theirs, and both sealed and delivered, like a Pair of Indentures, to one another's Uses; so that he cannot, though he would, alter his Judgment without their Consent, or such a valuable Consideration, as will secure him against all Damages, that he

may receive by renouncing them and his own Opinion, when he finds it most convenient to satisfy all his Scruples, and conform. For as he parted with his Benefice, like a Gamester that discards and throws out a suit that is dealt him to take in a better out of the Pack, and mend his Hand: so he can as easily by the same light and Revelation, be converted, and change his Conventicle for a better spiritual Improvement, when a good Occasion is offered him. For how is it possible that he, who cannot conform to himself, should do so to any thing else; or he that plants all Improvements of Piety in spiritual Novelties should be constant to any Thing? For he that can endure nothing that is settled, only because it is so, can never possibly settle in any Thing; but must, as he outgrows himself in Grace, at length outgrow Grace too, as the most refined of his Disciples have done Ordinances and Government. For he differs no less from his own Doctrine and Discipline, than from that of the Church, and is really made up of nothing but Contradictions; denies free Will, and yet will endure Nothing but his own Will in all the Practice of his Life; is transported with Zeal for Liberty of Conscience, and yet is the severest Imposer upon all other Men's Consciences in the whole World; is a profest Enemy to all Forms in Godliness, and yet affects nothing more than a perpetual Formality in all his Words and Actions; makes his Devotions rather Labours than Exercises, and breaks the Sabbath by taking too much Pains to keep it, as he does the Commandments of God, to find out new Ways for other Men to keep them; calls his holding forth taking of great Pains, and yet pretends to do it by the Spirit without any Labour or Study of his own. And although *Christ* says, *blessed be the Peacemakers*, he will have none so but the Peacebreakers; and because the first *Christians* were commanded to be obedient for Conscience Sake, he commands his Brother *Christians* to be disobedient for the same Reason; makes longer Prayers than a *Pharisee*; but, if the Treason, Sedition, Nonsense, and Blasphemy were left out, shorter than a *Publican*; for he is no Friend to the Lords-Prayer, for the Power and full Sense of it, and because it is a Form, and none of his own, nor of the Spirit because it is learnt; and therefore prefers the pharisaical Way of Tediousness and Tautology. This he calls the *Gift of Prayer*, which he highly values himself

upon, and yet delivers in a Tone that he steals from the Beggars; blames the *Catholics* for placing Devotion in the mere Repetition of Words, and yet makes the same the Character of spiritual Gifts and Graces in himself; for he uses the old Phrases of the *English* Translation of the Bible from the *Jewish* Idiom, as if they contained in them more Sanctity and Holiness than other Words, that more properly signify the same Thing. He professes a mortal Hatred to Ceremonies, and yet has more Punctilios than a *Jew*; for he is of too rugged and churlish a Nature to use any respect at all to any Thing. And though Ceremonies are Signs of Submission, and very useful in the public Service of God, yet they do not turn to any considerable Accompt, nor acquire any Opinion of Gifts from the People to those that use them; and he pretends to a nearer Familiarity with his Maker than to need any Ceremonies, like a Stranger; and indeed they are nothing agreeable to that audacious Freedom that he assumes in his Applications to him. So he condemns Uniformity in the public Service of God, and yet affects nothing else in his own *Doctrines* and *Uses*, and *Cap* and *Beard*, which are all of the same Stamp. He denounces against all those that are given over to a reprobate Sense, but takes no Notice of those, that are given over to a reprobate Nonsense. He is an implacable Enemy to Superstition and Profaneness, and never gives it quarter, but is very tender of meddling with Hypocrisy, though it be far more wicked, because the Interests of it are so mixt with his own, that it is very difficult to touch the one without disordering the other: For though Hypocrisy be but a *Form of Godliness* without Power, and he defies Forms above all Things, yet he is content to allow of it there, and disclaim it in all Things else.

A REPUBLICAN

IS a civil Fanatic, an *Utopian* Senator; and as all Fanatics cheat themselves with Words, mistaking them for Things; so does he with the false Sense of Liberty. He builds Governments in the Air, and shapes them with his Fancy, as Men do Figures in the Clouds. He is a great Lover of his own Imaginations, which he calls his Country; and is very much for Obedience to his own Sense, but not further. He is a nominal Politician, a faithful and loyal Subject to notional Governments, but an obstinate Rebel to the real. He dreams of a Republic waking; but as all Dreams are disproportionate and imperfect; so are his Conceptions of it: For he has not Wit enough to understand the Difference between Speculation and Practice. He is so much a Fool, that, like the Dog in the Fable, he loses his real Liberty, to enjoy the Shadow of it: For the more he studies to dislike the Government, he lives under, the further he is off his real Freedom. While he is modelling of Governments, he forgets that no Government was ever made by Model: For they are not built as Houses are, but grow as Trees do. And as some Trees thrive best in one Soil, some in another; so do Governments, but none equally in any, but all generally where they are most naturally produced; and therefore 'tis probable, the State of *Venice* would be no more the same in any other Country, if introduced, than their Trade of Glass-making. To avoid this he calculates his Model to the Elevation of a particular Clime, but with the same Success (if put in Practice) as Almanac-Makers do, to serve only for a Year; and his Predictions of Success would be according, but nothing so certain as their fair and foul Weather. He has not Judgment enough to observe, that all Models of Governments are merely *Utopian*, that have no Territory but in Books, nor Subjects but in hot Heads and strong Fancies; that *Plato*'s is much wiser than any of his Size, and yet it has been a long while in the World quite out of Employment, and is like to continue so, at least till his *great Year*, a sad Discouragement to a State-Projector—But his is like to have a harder Province;

for without a previous Rebellion nothing is to be expected, and then that is to prosper, or else all is lost: Next the Nation is to fall into Ruin and Confusion just in the Order as he has designed it, otherwise it will be to no Purpose—Then nothing is to intervene; but after so many Alterations the same Persons are to outlive all, and continue still in the same Mind they were in, especially those in Power, and their Interests to be the very same they are at present, else nothing is to be done. After all this, if nothing else interpose, but the Will of God, a Model of a Republic may (if the Times will bear it) be proposed, and if it be thought fit it should go no further, the Proposers shall be ordered to have Thanks, and be told, that it shall be taken into Consideration, or is so already; and then it will be just where it is now. And this is all the possible *Rotation* our speculative State-Botcher can in Reason promise to himself to make those, that have any Sense of his Party to believe. This is much more probable than any Dream of the State-Quack, that used to mount his Bank in a Coffee-House, and foretold *Oliver Cromwel* should live so many Years after he was hanged, and after dying leave the *Republicans* his Heirs; tho' that has been partly performed in some, who have since taken upon them to be his Administrators, and in due Time is like to befall the rest. He has a Fancy, for 'tis no more, to a Commonwealth, because he has seen the Picture of it, no Matter whether true or false, it pleases his Humour, though it be nothing but a great Corporation; for 'tis but calling the Bailiffs of a good Town *Consuls*, the Aldermen *Senators*, the Churchwardens *Ædiles*, and the Parson *Pontifex Maximus*, and the Thing is done. Most that I know of this Sort are Haranguers, that will hold any Argument rather than their Tongues, and like this Government before any other, because every Man has a Voice in it, and the greatest Orators prove the ablest Statesmen. He catched this Itch at the *Rota*, where a State Charletan seduced him with Coffee and Sedition by promising his Abilities great Advancements in *Oceana*. Ever since he has a mind to be a Piece of a Prince, tho' his own whole Share of *Highness* will not amount to the Value of *a Pepper Corn yearly if it be demanded:* Howsoever it will serve to entitle him to a Share in the Government, which he would fain be at, and believes himself right able to manage, though that be an ill Sign; for commonly those, that

desire it most, are the most unfit for it. He follows his Inclination to a *Republic*, as a Bowler does his Bowl, when he mistakes his Ground, and screws his Body that Way he would have it run, and to as much Purpose, but more dangerous ; for if he run too far, he may, before he is aware, run his Neck into a Halter. Of all State-Fanatics he is the most foolish, and furthest off any of his Ends, unless it be the Gallows. Sure 'tis a very politic Thing to wish, and great Wisdom is required to fancy properly, and contrive judiciously what might be, if all Things would but fall out as they ought, and *Fate* were but as wise as it should be.

If he could but find out a Way to hold Intelligence with *Cardan*'s *Homines aerii*, those subtle Inhabitants of the Air, he might in Probability establish his Government among them, much sooner than here, where so many Experiments have been so lately made to no Purpose. For *Oceana* is but a kind of a floating Island, like the *Irish O Brian*, that never casts Anchor; and those that have been upon it know not where to find it again, nor what to make on't: For there is no Account of it in the Map, nor any where else, but in the Globe of an empty Noddle. Democracy is but the Effect of a crazy Brain ; 'tis like the Intelligible World, where the Models and Ideas of all Things are, but no Things; and 'twill never go further. They are State-Recusants, politic Nonconformists, that out of Tenderness of Humour cannot comply with the present Government, nor be obedient to the Laws of the Land with a safe Fancy. They were all Freeborn in *Fairy-Land*, but changed in the Cradle ; and so being not Natives here, the Air of the Government does not agree with them. They are silenced Ministers of State, that hold forth Sedition in Conventicles, and spread new Governments erroneous both in Doctrine and Discipline. They mold Governments, as Children do Dirt-Pyes, only to busy and please themselves, tho' to no Purpose. He derives the Pedigree of Government from Universals, that produce nothing ; and supposes the Right of it to be only in those, that are incapable of the Use of it, that is *all Men*, which is all one with *no Man* ; for that which is every where is no where. He will undertake to prevent civil Wars by proving, that Mankind was born to nothing else,

and reduce them to Subjection and Obedience by maintaining, that Nature made them all equal. He pretends to secure the Right of Princes by proving, that whosoever can get their Power from them has Right to it, and persuade them and their Subjects to observe imaginary Contracts, because they are invalid as soon as made. He has as wise Disputes about the Original of Governments, as the *Rosicrucians* have about the Beginning of the World; when it would puzzle both him and them to find out, how the first Hammer was made; but he would fain have them made by Laws, because Laws are made by them, as if the Child begot the Parent. His Pedigree of Power and Right are as obscure, as a Herald's genealogical Tree, that is hung with Matches, like several Pair of Spectacles, and you may see as far into Truth with them. He is a State-Quack, that mounts his Bank in some obscure Nook, and vapours what Cures he could do on the Body politic; when all the Skill he has will not serve to cure his own Itch of Novelty and Vainglory. All his Governments are Ideots, and wil never be admitted to the Administration of their own Estates, nor come to Years of discretion.

A POLITICIAN

IS a speculative Statesman, Student in the liberal Art of free Government, that did all his Exercises in the late Times of cursed Memory at the *Rota*, but is not yet admitted to practise. He is a State-Empiric, that has Receipts for all the Infirmities of Governments, but knows nothing of their Constitutions, nor how to proportion his Dose. He dissects the Body-politic into Controversies, as Anatomists do the Body of a Man, and mangles every Part, only to find out new Disputes. He weighs every Thing in the Ballance of Property, which at first would turn with the fortieth Part of a Grain, but since by Use is worn so false, that it inclines one Way more than the other most abominably. He shapes dirty Governments on his *Rota* like Pipkins, that never prove without some Crack or Flaw. He is always finding out of Expedients, but they are such as

light in his Way by Chance, and nobody else would stoop to take up. The harder he charges his Head with Politics, the more it recoils and is nearer cracking; for, though in Matters of Action the more Experience a Man has the more he knows, it fares otherways with Speculations, in which an Error is seldom discovered, until it be reduced to Practice; and if but one of these creep in among his Contemplations, it makes Way for others to follow, and the further he pursues his Thoughts, the further he is out of his Way. He derives the Pedigree of Government from its first Original, and makes it begotten on the Body of a Woman by the first Father, and born with the first Child, from whom all that are at present in the World are lineally descended. He is wonderfully enamoured of a *Commonwealth* because it is like a common Whore, which every one may have to do with; but cannot abide *Monarchy*, because it is honest and confined to one. He despises the present Government, let it be what it will, and prefers the old *Greek* and *Roman*, like those that wear long Beards, Trunk-Hose, and Ruffs, but never considers, that in that they are more fantastic than those, that affect the newest Fashions.

A STATE-CONVERT

IS a thrifty Penitent, that never left Rebellion until it left him. He has always appeared very faithful and constant to his Principles to the very last: For as he first engaged against the Crown for no other Reason but his own Advantages; so he afterward faced about, and declared for it for the very same Consideration; and when there was no more to be made of it, was thoroughly convinced, and renounced it from the Bottom of his Heart. He espoused the *good old Cause*, like an old Whore that had Money in her Purse, and made her an honest Woman; but, when all was spent and gone, turned her out of Doors to shift for her self, and declared her to be no better than she should be. He was very much unsatisfied in his Conscience with the Government of the Church, as long as Presbytery bore the Bag, and had Money to receive for

betraying *Christ*; but as soon as those Saints were gulled and cheated of all, and that the Covenant began to be no better than a beggarly Ceremony, his Eyes were presently opened, and all his Scruples vanished in a Moment. He did his Endeavour to keep out the King as long as he could possibly; but when there was no Hopes left to prevail any longer, he made a Virtue of Necessity, and appeared among the foremost of those, that were most earnest to bring him in: and, like *Lipsius*'s Dog, resolved to have his Share in that which he was able to defend no longer. What he gained by serving against the King he laid out to purchase profitable Employments in his Service; for he is one that will neither obey nor rebel against him for nothing; and though he inclines naturally to the latter, yet he has so much of a Saint left as to deny himself, when he cannot have his Will, and denounce against *Self-seeking*, until he is sure to find what he looks for. He pretends to be the only Man in the World that brought in the King, which is in one Sense very true; for if he had not driven him out first, it had been impossible ever to have brought him in. He endures his Preferment patiently (tho' he esteems it no better than a Relapse) merely for the Profit he receives by it; and prevails with himself to be satisfied with that and the Hopes of seeing better Times, and then resolves to appear himself again, and let the World see he is no Changeling: And therefore he rejoices in his Heart at any Miscarriages of State-Affairs, and endeavours to improve them to the uttermost, partly to vindicate his own former Actions, and partly in Hope to see the Times come about again to him, as he did to them.

A RISKER

EXPOSED himself to very great Hazards, when he had no other Way in the World to dispose of himself so well. He ventured very hard to serve the King in doing the Duty of his Place, that is, in putting him to Charges, when he had nothing for himself. He never forsook him in his greatest Extremities, but eat and drunk truly and faithfully upon him,

when he knew not how to do so any where else: For all the Service he was capable of doing his Master was the very same with that of *Bel* and the *Dragon*'s Clerks, to eat up his Meat, and drink up his Drink for him. He was very industrious to promote his Affairs to as high a Rate as he could, and improved his Revenue by increasing his Expences to the uttermost of his Power. 'Tis true he ventured all he had, that is himself, in the King's Service: for he left nothing behind him but his Debts, and to avoid these and Persecution he was glad to fly to him for Protection. He served him freely, as Soldiers are said to be Volunteers, that take up Arms because they know not how to live otherwise. He forsook his native Country because it forsook him before, and cast himself upon the King, who knew as little what to do with him, as he did with himself. As for neglecting his own Affairs, nobody knows what that means, unless it be that he did not betray the King, when he might have gotten Money to do it, as some others of his Fellows did. And these are all the great and meritorious Services he has done, for which he believes the King is so far behind hand with him, that he will never be able to come out of his Debt: For all Men are apt to set very high Rates upon ever so little that they do for Kings, as if they were to be over-reckoned by their Prerogatives; or that it were the Mark of Majesty and Power to make Men Thieves, and give them leave to cheat; that it were a Flower of the Crown to be first served with all Sorts of Cheats and Impostors, for the Management of the Royal Revenue, before the Subject[s] can be admitted to furnish themselves for their necessary Occasions. He is persuaded that he deserved so well of the King in being a Burthen to him in his Necessities, that he ought to be allowed to be one to the Nation for ever after. He is as confident that he contributed as much as any Man to the King's Restoration, which is very true; for he did what he could, and though that were nothing, yet no Man can do more. The most desperate of all his Risks was to venture over the Sea by Water, with private Instructions or privy Seals to borrow Money for the King's Use, and venture it [in] Play for his own, in which he often miscarried; for the Plot being discovered, all the Money was lost, except some small Sums, that he laid out for his necessary Charges of Whores, Fidlers, and Surgeons—In tender Con-

sideration of all which great Services and Sufferings, he believes the King is obliged in Honour and Conscience to grant him a Brief to beg of him all the Days of his Life, and deny him nothing that he shall demand according to the Rules of the Court, and in case of Refusal to prosecute his Suit, till he recover it against him by main Importunity.

A MODERN STATESMAN

OWNS his *Election* from *Free-Grace* in Opposition to *Merits* or any Foresight of *good Works:* For he is *chosen*, not for his Abilities or Fitness for his Employment, but, like a *Tales* in a Jury, for happening to be near in *Court*—If there were any other Consideration in it (which is a hard Question to the wise) it was only because he was held able enough to be a *Counsellor extraordinary* for the Indifference and Negligence of his Understanding, and consequently Probability of doing no Hurt, if no Good; for why should not such prove the safest Physicians to the Body politic, as well as they do to the natural? Or else some near Friend, or Friend's Friend helped him to the Place, that engaged for his Honesty and good Behaviour in it—Howsoever he is able to sit still, and look wise *according to his best Skill and Cunning*; and, though he understand no Reason, serve for one that does; and be most stedfastly of that Opinion, that is most like to prevail. If he be a great Person he is chosen, as *Aldermen* are in the City, for being rich enough; and fines to be taken in, as those do to be left out; and Money being the Measure of all Things, it is sufficient to justify all his other Talents, and render them, like it self, good and current. As for Wisdom and Judgment with those other out-of-fashioned Qualifications, which have been so highly esteemed heretofore, they have not been found to be so useful in this Age, since it has invented Scantlings for Politics, that will move with the Strength of a Child, and yet carry Matters of very great Weight; and that Raillery and Fooling is proved by frequent Experiments to be the more easy and certain Way. For as the *Germans* heretofore were observed to be wisest when they

were drunk, and knew not how to dissemble: so are our modern Statesmen, when they are mad, and use no reserved Cunning in their Consultations. And as the Church of *Rome* and that of the *Turks* esteem ignorant Persons the most devout, there is no Reason why this Age, that seems to incline to the Opinions of them both, should not as well believe them to be the most prudent and judicious: For heavenly Wisdom does by the Confession of Men far exceed all the Subtlety and Prudence of this World. The *Heathen* Priests of old never delivered Oracles but when they were drunk, and mad or distracted, and who knows why our modern Oracles may not as well use the same Method in all their Proceedings—Howsoever he is as ably qualified to govern as that Sort of Opinion that is said to govern all the World, and is perpetually false and foolish; and if his Opinions are always so, they have the fairer Title to their Pretensions. He is sworn to advise no further than his Skill and Cunning will enable him, and the less he has of either, the sooner he dispatches his Business; and Dispatch is no mean Virtue in a Statesman.

A DUKE OF BUCKS

IS one that has studied the whole Body of Vice. His Parts are disproportionate to the whole, and like a Monster he has more of some, and less of others than he should have. He has pulled down all that Fabric that *Nature* raised in him, and built himself up again after a Model of his own. He has dam'd up all those Lights, that Nature made into the noblest Prospects of the World, and opened other little blind Loopholes backward, by turning Day into Night, and Night into Day. His Appetite to his Pleasures is diseased and crazy, like the Pica in a Woman, that longs to eat that, which was never made for Food, or a Girl in the Green-sickness, that eats Chalk and Mortar. Perpetual Surfeits of Pleasure have filled his Mind with bad and vicious Humours (as well as his Body with a Nursery of Diseases) which makes him affect new and extravagant Ways, as being sick and tired with the Old. Continual Wine,

Women, and Music put false Values upon Things, which by Custom become habitual, and debauch his Understanding so, that he retains no right Notion nor Sense of Things. And as the same Dose of the same Physic has no Operation on those, that are much used to it; so his Pleasures require a larger Proportion of Excess and Variety, to render him sensible of them. He rises, eats, and goes to Bed by the *Julian* Account, long after all others that go by the *new Stile*; and keeps the same Hours with Owls and the *Antipodes*. He is a great Observer of the *Tartars* Customs, and never eats, till the great *Cham* having dined makes Proclamation, that all the World may go to Dinner. He does not dwell in his House, but haunt[s] it, like an evil Spirit, that walks all Night to disturb the Family, and never appears by Day. He lives perpetually benighted, runs out of his Life, and loses his Time, as Men do their Ways in the Dark; and as blind Men are led by their Dogs, so is he governed by some mean Servant or other, that relates to his Pleasures. He is as inconstant as the Moon, which he lives under; and altho' he does nothing but advise with his Pillow all Day, he is as great a Stranger to himself, as he is to the rest of the World. His Mind entertains all Things very freely, that come and go; but, like Guests and Strangers they are not welcome, if they stay long—This lays him open to all Cheats, Quacks, and Impostors, who apply to every particular Humour while it lasts, and afterwards vanish. Thus with St. *Paul*, tho' in a different Sense, he *dies daily*, and only lives in the Night. He deforms Nature, while he intends to adorn her, like *Indians*, that hang Jewels in their Lips and Noses. His Ears are perpetually drilled with a Fiddlestick. He endures Pleasures with less Patience, than other Men do their Pains.

A DEGENERATE NOBLE:

OR,

One that is proud of his Birth,

IS like a Turnep, there is nothing good of him, but that which is under-ground, or Rhubarb a contemptible Shrub, that springs from a noble Root. He has no more Title to the Worth and Virtue of his Ancestors, than the Worms that were engendred in their dead Bodies, and yet he believes he has enough to exempt himself and his Posterity from all Things of that Nature for ever. This makes him glory in the Antiquity of his Family, as if his Nobility were the better, the further off it is in Time, as well as Desert, from that of his Predecessors. He believes the Honour, that was left him, as well as the Estate, is sufficient to support his Quality, without troubling himself to purchase any more of his own; and he meddles as little with the Management of the one as the other, but trusts both to the Government of his Servants, by whom he is equally cheated in both. He supposes the empty Title of Honour sufficient to serve his Turn, though he has spent the Substance and Reality of it, like the Fellow that sold his Ass, but would not part with the Shadow of it; or *Apicius*, that sold his House, and kept only the Balcony, to see and be seen in. And because he is privileged from being arrested for his Debts, supposes he has the same Freedom from all Obligations he owes Humanity and his Country, because he is not punishable for his Ignorance and want of Honour, no more than Poverty or Unskilfulness is in other Professions, which the Law supposes to be Punishment enough to it self. He is like a *Fanatic*, that contents himself with the mere Title of a Saint, and makes that his Privilege to act all manner of Wickedness; or the Ruins of a noble

A DEGENERATE NOBLE

Structure, of which there is nothing left but the Foundation, and that obscured and buried under the Rubbish of the Superstructure. The living Honour of his Ancestors is long ago departed, dead and gone, and his is but the Ghost and Shadow of it, that haunts the House with Horror and Disquiet, where once it lived. His Nobility is truly *descended* from the Glory of his Forefathers, and may be rightly said to *fall* to him; for it will never rise again to the Height it was in them by his means; and he succeeds them as Candles do the Office of the Sun. The Confidence of Nobility has rendered him ignoble, as the Opinion of Wealth makes some Men poor; and as those that are born to Estates neglect Industry, and have no Business, but to spend; so he being born to Honour believes he is no further concerned, than to consume and waste it. He is but a Copy, and so ill done, that there is no Line of the *Original* in him, but the *Sin* only. He is like a Word, that by ill Custom and Mistake has utterly lost the Sense of that, from which it was derived, and now signifies quite contrary: For the Glory of noble Ancestors will not permit the good or bad of their Posterity to be obscure. He values himself only upon his Title, which being only verbal gives him a wrong Account of his natural Capacity; for the same Words signify more or less, according as they are applied to Things, as *ordinary* and *extraordinary* do at Court; and sometimes the greater Sound has the less Sense, as in Accompts though four be more than three, yet a third in Proportion is more than a fourth.

A HUFFING COURTIER

IS a Cypher, that has no Value himself, but from the Place he stands in. All his Happiness consists in the Opinion he believes others have of it. This is his Faith, but as it is heretical and erroneous, though he suffer much Tribulation for it, he continues obstinate, and not to be convinced. He flutters up and down like a Butterfly in a Garden; and while he is pruning of his Peruque takes Occasion to contemplate his Legs, and the Symmetry of his Britches. He is part of the Furniture

of the Rooms, and serves for a walking Picture, a moving Piece of Arras. His Business is only to be seen, and he performs it with admirable Industry, placing himself always in the best Light, looking wonderfully Politic, and cautious whom he mixes withal. His Occupation is to show his Cloaths, and if they could but walk themselves, they would save him the Labour, and do his Work as well as himself. His Immunity from Varlets is his Freehold, and he were a lost Man without it. His Cloaths are but his Taylor's Livery, which he gives him, for 'tis ten to one he never pays for them. He is very careful to discover the Lining of his Coat, that you may not suspect any Want of Integrity or Flaw in him from the Skin outwards. His Taylor is his Creator, and makes him of nothing; and though he lives by Faith in him, he is perpetually committing Iniquities against him. His Soul dwells in the Outside of him, like that of a hollow Tree; and if you do but pill the Bark off him he deceases immediately. His Carriage of himself is the wearing of his Cloaths, and, like the Cinamon Tree, his Bark is better than his Body. His looking big is rather a Tumor, than Greatness. He is an Idol, that has just so much Value, as other Men give him that believe in him, but none of his own. He makes his Ignorance pass for Reserve, and, like a Hunting-nag, leaps over what he cannot get through. He has just so much of Politics, as Hostlers in the University have *Latin*. He is as humble as a Jesuit to his Superior; but repays himself again in Insolence over those, that are below him; and with a generous Scorn despises those, that can neither do him good, nor hurt. He adores those, that may do him good, though he knows they never will; and despises those, that would not hurt him, if they could. The Court is his Church, and he believes as that believes, and cries up and down every Thing, as he finds it pass there. It is a great Comfort to him to think, that some who do not know him may perhaps take him for a Lord; and while that Thought lasts he looks bigger than usual, and forgets his Acquaintance; and that's the Reason why he will sometimes know you, and sometimes not. Nothing but want of Money or Credit puts him in mind that he is mortal; but then he trusts Providence that somebody will trust him; and in Expectation of that hopes for a better Life, and that his Debts will never rise up in Judgment against him. To get in debt is

to labour in his Vocation; but to pay is to forfeit his Protection; for what's that worth to one that owes Nothing? His Employment being only to wear his Cloaths, the whole Account of his Life and Actions is recorded in Shopkeepers Books, that are his faithful Historiographers to their own Posterity; and he believes he loses so much Reputation, as he pays off his Debts; and that no Man wears his Cloaths in Fashion, that pays for them, for nothing is further from the Mode. He believes that he that runs in Debt is beforehand with those that trust him, and only those, that pay, are behind. His Brains are turned giddy, like one that walks on the Top of a House; and that's the Reason it is so troublesome to him to look downwards. He is a Kind of Spectrum, and his Cloaths are the Shape he takes to appear and walk in; and when he puts them off he vanishes. He runs as busily out of one Room into another, as a great Practiser does in *Westminster*-Hall from one Court to another. When he accosts a Lady he puts both Ends of his Microcosm in Motion, by making Legs at one End, and combing his Peruque at the other. His Garniture is the Sauce to his Cloaths, and he walks in his Portcannons like one, that stalks in long Grass. Every Motion of him crys *Vanity of Vanities, all is Vanity*, quoth the Preacher. He rides himself like a well-managed Horse, reins in his Neck, and walks *Terra Terra*. He carries his elbows backward, as if he were pinioned like a trust-up Fowl, and moves as stiff as if he was upon the Spit. His Legs are stuck in his great voluminous Britches, like the Whistles in a Bagpipe, those abundant Britches, in which his nether Parts are not cloathed, but packt up. His Hat has been long in a Consumption of the Fashion, and is now almost worn to Nothing; if it do not recover quickly it will grow too little for a Head of Garlick. He wears Garniture on the Toes of his Shoes to justify his Pretensions to the Gout, or such other Malady, that for the Time being is most in Fashion or Request. When he salutes a Friend he pulls off his Hat, as Women do their Vizard-Masques. His Ribbons are of the true Complexion of his Mind, a Kind of painted Cloud or gawdy Rainbow, that has no Colour of it self, but what it borrows from Reflection. He is as tender of his Cloaths, as a Coward is of his Flesh, and as loth to have them disordered. His Bravery is all his Happiness; and like *Atlas* he carries his

Heaven on his Back. He is like the golden Fleece, a fine Outside on a Sheep's Back. He is a Monster or an *Indian* Creature, that is good for nothing in the World but to be seen. He puts himself up into a Sedan, like a Fiddle in a Case, and is taken out again for the Ladies to play upon, who when they have done with him, let down his treble-String, till they are in the Humour again. His Cook and Valet de Chambre conspire to dress Dinner and him so punctually together, that the one may not be ready before the other. As Peacocks and Ostridges have the gaudiest and finest Feathers, yet cannot fly ; so all his Bravery is to flutter only. The Beggars call him *my Lord*, and he takes them at their Words, and pays them for it. If you praise him, he is so true and faithful to the Mode, that he never fails to make you a Present of himself, and will not be refused, tho' you know not what to do with him when you have him.

A COURT-BEGGAR

WAITS at Court, as a Dog does under a Table, to catch what falls, or force it from his Fellows if he can. When a Man is in a fair Way to be hanged that is *richly* worth it, or has hanged himself, he puts in to be his Heir and succeed him and pretends as much Merit as another, as, no doubt, he has great Reason to do, if all Things were rightly considered. He thinks it vain to deserve well of his Prince, as long as he can do his Business more easily by begging; for the same idle Laziness possesses him that does the rest of his Fraternity, that had rather take an Alms than work for their Livings ; and therefore he accounts Merit a more uncertain and tedious Way of rising, and sometimes dangerous. He values himself and his Place not upon the Honour or Allowances of it, but the convenient Opportunity of begging, as King *Clause*'s Courtiers do when they have obtained of the superior Powers a good Station where three Ways meet, to exercise the Function in—The more ignorant, foolish, and undeserving he is, provided he be but impudent enough, which all such seldom fail to be, the better

he thrives in his Calling, as others in the same Way gain more by their Sores and broken Limbs, than those that are sound and in Health. He always undervalues what he gains, because he comes easily by it; and how rich soever he proves is resolved never to be satisfied, as being, like a *Friar Minor*, bound by his Order to be always a Beggar. He is, like king *Agrippa*, almost a Christian; for though he never begs any Thing of God, yet he does very much of his Vice-gerent the King that is next him. He spends lavishly what he gets, because it costs him so little Pains to get more, but pays Nothing; for, if he should, his Privilege would be of no use at all to him, and he does not care to part with any Thing of his Right. He finds it his best Way to be always craving, because he lights many Times upon Things that are disposed of or not beggable; but if one hit, it pays for twenty that miscarry; even as those Virtuosos of his Profession at large ask as well of those that give them nothing, as those few that out of Charity give them something. When he has past almost all Offices, as other Beggars do from Constable to Constable, and after meets with a Stop, it does but encourage him to be more industrious in watching the next Opportunity, to repair the Charge he has been at to no Purpose. He has his Emissaries, that are always hunting out for Discoveries, and when they bring him in any Thing, that he judges too heavy for his own Interest to carry, he takes in others to join with him (like blind Men and Cripples that beg in Consort) and if they prosper they share, and give the Jackal some small Snip for his Pains in questing, that is, if he has any further use of him, otherwise he leaves him like Virtue to reward himself; and because he deserves well, which he does by no means approve of, gives him that, which he believes to be the fittest Recompence of all Merit, just nothing. He believes, that the King's Restoration being upon his Birth-Day, he is bound to observe it all the Days of his Life, and grant, as some other Kings have done upon the same Occasion, whatever is demanded of him, though it were the one half of his Kingdom.

A BUMPKIN,

OR

COUNTRY-SQUIRE

IS a Clown of Rank and Degree. He is the Growth of his own Land, a Kind of *A*[*utochtho*]*nus*, like the *Athenians*, that sprung out of their own Ground; or Barnacles that grow upon Trees in *Scotland:* His homely Education has rendered him a Native only of his own Soil, and a Foreigner to all other Places, from which he differs in Language, Manner of Living, and Behaviour, which are as rugged as the Coat of a Colt that has been bred upon a Common. The Custom of being the best Man in his own Territories has made him the worst every where else. He assumes the upper End of the Table at an Ale-House, as his Birthright; receives the Homage of his Company, which are always subordinate, and dispenses Ale and Communication, like a Self-conforming Teacher in a Conventicle. The chief Points, he treats on, are the Memoirs of his Dogs and Horses, which he repeats as often as a Holder-forth, that has but two Sermons; to which if he adds the History of his Hawks and Fishing, he is very painful and laborious. He does his endeavour to appear a Drole, but his Wit being, like his Estate, within the Compass of a Hedge, is so profound and obscure to a Stranger, that it requires a Commentary, and is not to be understood without a perfect Knowledge of all Circumstances of Persons, and the particular Idiom of the Place. He has no Ambition to appear a Person of civil Prudence or Understanding, more than in putting off a lame infirm Jade for sound Wind and Limb; to which Purpose he brings his Squirehood and Groom to vouch; and, rather than fail, will outswear an Affidavit-Man. The Top of his Entertainment is

horrible strong Beer, which he pours into his Guests (as the *Dutch* did Water into our Merchants, when they tortured them at *Amboyna*) till they *confess* they can drink no more; and then he triumphs over them as subdued and vanquished, no less by the Strength of his Brain, than his Drink. When he salutes a Man, he lays violent Hands upon him, and gripes and shakes him, like a Fit of an Ague: and, when he accosts a Lady, he stamps with his Foot, like a *French* Fencer, and makes a Longee at her, in which he always misses his Aim, too high or too low, and hits her on the Nose or Chin. He is never without some rough-handed Flatterer, that rubs him, like a Horse, with a Curry-Comb, till he kicks and grunts with the Pleasure of it. He has old Family Stories and Jests, that fell to him with the Estate, and have been left from Heir to Heir time out of Mind: With these he entertains all Comers over and over, and has added some of his own Times, which he intends to transmit over to Posterity. He has but one Way of making all Men welcome, that come to his House, and that is, by making himself and them drunk; while his Servants take the same Course with theirs, which he approves of as good and faithful Service, and the rather, because, if he has Occasion to tell a strange improbable Story, they may be in a Readiness to vouch with the more Impudence, and make it a Case of Conscience to lye, as well as drink for his Credit. All the heroical Glory he aspires to, is but to be reputed a most potent and victorious Stealer of Deer, and beater-up of Parks, to which Purpose he has compiled Commentaries of his own great Actions, that treat of his dreadful Adventures in the Night, of giving Battle in the Dark, discomfiting of Keepers, horsing the deer on his own Back, and making off with equal Resolution and Success. He goes to Bawdy-Houses, to see Fashions; that is, to have his Pocket pick't, and the Pox into the Bargain.

AN ANTIQUARY

IS one that has his Being in this Age, but his Life and Conversation is in the Days of old. He despises the present Age as an Innovation, and slights the future; but has a great Value for that, which is past and gone, like the Madman, that fell in Love with *Cleopatra*. He is an old frippery-Philosopher, that has so strange a natural Affection to worm-eaten Speculation, that it is apparent he has a Worm in his Skull. He honours his Forefathers and Fore-mothers, but condemns his Parents as too modern, and no better than Upstarts. He neglects himself, because he was born in his own Time, and so far off Antiquity, which he so much admires; and repines, like a younger Brother, because he came so late into the World. He spends the one half of his Time in collecting old insignificant Trifles, and the other in shewing them, which he takes singular Delight in; because the oftener he does it, the further they are from being new to him. All his Curiosities take place of one another according to their Seniority, and he values them not by their Abilities, but their Standing. He has a great Veneration for Words that are stricken in Years, and are grown so aged, that they have out-lived their Employments—These he uses with a Respect agreeable to their Antiquity, and the good Services they have done. He throws away his Time in enquiring after that which is past and gone so many Ages since, like one that shoots away an Arrow, to find out another that was lost before. He fetches things out of Dust and Ruins, like the Fable of the chymical Plant raised out of its own Ashes. He values one old Invention, that is lost and never to be recovered, before all the new ones in the World, tho' never so useful. The whole Business of his Life is the same with his, that shows the Tombs at *Westminster*, only the one does it for his Pleasure,

and the other for Money. As every Man has but one Father, but two Grand-Fathers and a World of Ancestors; so he has a proportional Value for Things that are antient, and the further off the greater.

He is a great Time-server, but it is of Time out of Mind, to which he conforms exactly, but is wholly retired from the present. His Days were spent and gone long before he came into the World, and since his only Business is to collect what he can out of the Ruins of them. He has so strong a natural Affection to any Thing that is old, that he may truly *say to Dust and Worms you are my Father, and to Rottenness thou art my Mother*. He has no Providence nor Fore-sight; for all his Contemplations look backward upon the Days of old, and his Brains are turned with them, as if he walked backwards. He had rather interpret one obscure Word in any old senseless Discourse, than be Author of the most ingenious new one; and with *Scaliger* would sell the Empire of *Germany* (if it were in his Power) for an old Song. He devours an old Manuscript with greater Relish than Worms and Moths do, and, though there be nothing in it, values it above any Thing printed, which he accounts but a Novelty. When he happens to cure a small Botch in an old Author, he is as proud of it, as if he had got the Philosophers Stone, and could cure all the Diseases of Mankind. He values things wrongfully upon their Antiquity, forgetting that the most modern are really the most ancient of all Things in the World, like those that reckon their Pounds before their Shillings and Pence, of which they are made up. He esteems no Customs but such as have outlived themselves, and are long since out of Use; as the *Catholics* allow of no Saints, but such as are dead, and the *Fanatics*, in Opposition, of none but the Living.

A PROUD MAN

IS a Fool in Fermentation, that swells and boils over like a Porridge-Pot. He sets out his Feathers like an Owl, to swell and seem bigger than he is. He is troubled with a Tumour and Inflammation of Self-Conceit, that renders every Part of him stiff and uneasy. He has given himself Sympathetic Love-Powder, that works upon him to Dotage, and has transformed him into his own Mistress. He is his own Gallant, and makes most passionate Addresses to his own dear Perfections. He commits Idolatry to himself, and worships his own Image; though there is no Soul living of his Church but himself, yet he believes as the Church believes, and maintains his Faith with the Obstinacy of a *Fanatic*. He is his own Favourite, and advances himself not only above his Merit, but all Mankind; is both *Damon* and *Pythias* to his own dear self, and values his Crony above his Soul. He gives Place to no Man but himself, and that with very great Distance to all others, whom he esteems not worthy to approach him. He believes whatsoever he has receives a Value in being his; as a Horse in a Nobleman's Stable will bear a greater Price than in a common Market. He is so proud, that he is as hard to be acquainted with himself as with others; for he is very apt to forget who he is, and knows himself only superficially; therefore he treats himself civilly as a stranger with Ceremony and Compliment, but admits of no Privacy. He strives to look bigger than himself, as well as others, and is no better than his own Parasite and Flatterer. A little Flood will make a shallow Torrent swell above its Banks, and rage, and foam, and yield a roaring Noise, while a deep silent Stream glides quietly on. So a vain-glorious insolent proud Man swells with a little frail Prosperity, grows big and loud, and over-flows his Bounds, and when he sinks, leaves Mud and Dirt behind him. His Carriage is as glorious and haughty, as if he were advanced upon Men's Shoulders, or tumbled over their Heads like Knipperdolling. He fancies himself a Colosse, and so he is, for his Head holds

no Proportion to his Body, and his foundation is lesser than his upper Stories. We can naturally take no view of our selves, unless we look downwards, to teach us how humble Admirers we ought to be of our own Values. The slighter and less solid his Materials are, the more Room they take up, and make him swell the bigger ; as Feathers and Cotton will stuff Cushions better than Things of more close and solid Parts.

A FIFTH-MONARCHY-MAN

IS one, that is not contented to be a Privy-Counsellor of the Kingdom of Heaven, but would fain be a Minister of State of this World, and translate the Kingdom of Heaven to the Kingdom of Earth. His Design is to make *Christ* King, as his Forefathers the *Jews* did, only to abuse and crucify him, that he might share his Lands and Goods, as he did his Vice-gerents here. He dreams of a Fool's Paradise without a Serpent in it, a golden Age all of Saints, and no Hypocrites, all *holy-Court* Princes, and no Subjects but the Wicked ; a Government of *Perkin Warbec* and *Lambert Simnel* Saints, where every Man, that had a Mind to it, might make himself a Prince, and claim a Title to the Crown. He fancies a *fifth-Monarchy* as the Quintessence of all Governments, abstracted from all Matter, and consisting wholly of Revelations, Visions, and Mysteries. *John* of *Leyden* was the first Founder of it, and though he miscarried, like *Romulus* in a Tempest, his Posterity have Revelations every full Moon, that there may be a Time to set up his Title again, and with better Success ; though his Brethren, that have attempted it since, had no sooner quartered his Coat with their own, but their whole outward Men were set on the Gates of the City ; where a Head and four Quarters stand as Types and Figures of the *fifth-Monarchy*. They have been contriving (since Experiments, that cost Necks are too chargeable) to try it in little, and have deposed King *Oberon*, to erect their Monarchy in *Fairy-Land*, as being the most proper and natural Region in the whole World for their Government,

and if it succeed there to proceed further. The *Devil*'s Prospect of all the Kingdoms of the Earth, and the Glory of them, has so dazzled their Eyes, that they would venture their Necks to take him at his Word, and give him his Price. Nothing comes so near the Kingdom of Darkness as the *fifth Monarchy*, that is no where to be found, but in dark Prophesies, obscure Mythologies, and mystical Riddles, like the Visions *Æneas* saw in Hell of the *Roman* Empire. Next this it most resembles *Mahomet*'s Coming to the *Turks*, and King *Arthur*'s Reign over the Britons in *Merlin*'s Prophesies; so near of Kin are all fantastic Illusions, that you may discern the same Lineaments in them all. The poor Wicked are like to have a very ill time under them, for they are resolved upon arbitrary Government, according to their ancient and fundamental Revelations, and to have no Subjects but Slaves, who between them and the *Devil* are like to suffer Persecution enough to make them as able Saints, as their Lords and Masters. He gathers Churches on the Sunday, as the *Jews* did Sticks on their Sabbath, to set the State on Fire. He humms and hahs high Treason, and calls upon it, as Gamesters do on the Cast they would throw. He groans Sedition, and, like the *Pharisee*, rails, when he gives Thanks. He interprets Prophesies, as *Whittington* did the Bells, to speak to him, and governs himself accordingly.

THE HENPECT MAN

RIDES behind his Wife, and lets her wear the Spurs and govern the Reins. He is a Kind of preposterous Animal, that being curbed in goes with his Tail forwards. He is but subordinate and ministerial to his Wife, who commands in chief, and he dares do nothing without her Order. She takes Place of him, and he creeps in at the Bed's Feet, as if he had married the *Grand Seignor*'s Daughter, and is under Correction of her Pantofle. He is his Wife's Villain, and has nothing of his own further than she pleases to allow him. When he was married he promised to worship his Wife with his Soul instead

of his Body, and endowed her among his worldly Goods with his Humanity. He changed Sexes with his Wife, and put off the old Man to put on the new Woman. She sits at the Helm, and he does but tug like a Slave at the Oar. The little Wit he has being held *in capite* has rendered all the rest of his Concernments liable to Pupilage and Wardship, and his Wife has the Tuition of him during his or her Life; and he has no Power to do any Thing of himself, but by his Guardian. His Wife manages him and his Estate with equal Authority, and he lives under her arbitrary Government and Command as his superior Officer. He is but a kind of Messuage and Tenement in the Occupation of his Wife. He and she make up a Kind of Hermaphrodite, a Monster, of which the one half is more than the whole; for he is the weaker Vessel, and but his Wife's Helper. His Wife espoused and took him to Husband for better or worse, and the last Word stands. He was meant to be his Wife's Head, but being set on at the wrong End she makes him serve (like the Jesuits Devil) for her Feet. He is her Province, an Acquisition that she took in, and gives Laws to at Indiscretion; for being overmatched and too feeble for the Encounter, he was forced to submit and take Quarter. He has inverted the Curse, and turned it upon himself; for his Desire is towards his Wife, and she reigns over him, and with *Esau* has sold his Birthright for a Mess of Matrimony. His Wife took his Liberty among his worldly Goods, to have and to hold till Death them do part. He is but Groom of his Wife's Chamber, and her menial Husband, that is always in waiting, and a Slave only in the Right of his Wife.

A SMALL POET

IS one, that would fain make himself that, which *Nature* never meant him; like a *Fanatic*, that inspires himself with his own Whimsies. He sets up Haberdasher of small Poetry, with a very small Stock, and no Credit. He believes it is Invention enough to find out other Men's Wit; and whatso-

ever he lights upon either in Books, or Company, he makes bold with as his own. This he puts together so untowardly, that you may perceive his own Wit has the Rickets, by the swelling Disproportion of the Joints. Imitation is the whole Sum of him; and his Vein is but an Itch or Clap, that he has catched of others; and his Flame like that of Charcoals, that were burnt before: But as he wants Judgment to understand what is best, he naturally takes the worst, as being most agreeable to his own Talent. You may know his Wit not to be natural, 'tis so unquiet and troublesome in him: For as those, that have Money but seldom, are always shaking their Pockets, when they have it; so does he, when he thinks he has got something, that will make him appear. He is a perpetual Talker; and you may know by the Freedom of his Discourse, that he came lightly by it, as Thieves spend freely what they get. He measures other Men's Wits by *their* Modesty, and his own by *his* Confidence. He makes nothing of writing Plays, because he has not Wit enough to understand the Difficulty. This makes him venture to talk and scribble, as Chowses do to play with cunning Gamesters, until they are cheated and laughed at. He is always talking of Wit, as those, that have bad Voices, are always singing out of Tune; and those, that cannot play, delight to fumble on Instruments. He grows the unwiser by other Men's Harms; for the worse others write, he finds the more Encouragement to do so too. His Greediness of Praise is so eager, that he swallows any Thing, that comes in the Likeness of it, how notorious and palpable soever, and is as Shot-free against any Thing, that may lessen his good Opinion of himself—This renders him incurable, like Diseases, that grow insensible.

If you dislike him it is at your own Peril; he is sure to put in a Caveat beforehand against your Understanding; and, like a Malefactor in Wit, is always furnished with Exceptions against his Judges. This puts him upon perpetual Apologies, Excuses, and Defences, but still by Way of Defiance, in a Kind of whiffling Strain, without Regard of any Man, that stands in the Way of his Pageant. Where he thinks he may do it safely, he will confidently own other Men's Writings; and where he fears the Truth may be discovered, he will by

feeble Denials and feigned Insinuations give Men Occasion to suppose so.

If he understands *Latin* or *Greek* he ranks himself among the Learned, despises the Ignorant, talks Criticisms out of *Scaliger*, and repeats *Martial*'s baudy Epigrams, and sets up his Rest wholly upon Pedantry. But if he be not so well qualified, he crys down all Learning as pedantic, disclaims Study, and professes to write with as great Facility, as if his Muse was sliding down *Parnassus*. Whatsoever he hears well said he seizes upon by poetical Licence; and one Way makes it his own, that is by ill repeating of it—This he believes to be no more Theft, than it is to take that, which others throw away. By this means his Writings are, like a Taylor's Cushion, of mosaic Work, made up of several Scraps sewed together. He calls a slovenly nasty Description *great Nature*, and dull Flatness *strange Easiness*. He writes down all that comes in his Head, and makes no Choice, because he has nothing to do it with, that is Judgment. He is always repealing the old Laws of Comedy, and like the *long Parliament* making *Ordinances* in their Stead; although they are perpetually *thrown out* of Coffee-Houses, and come to Nothing. He is like an *Italian* Thief, that never robs, but he murthers, to prevent Discovery; so sure is he to cry down the Man from whom he purloins, that his petty Larceny of Wit may pass unsuspected. He is but a Copier at best, and will never arrive to practise by the Life: For bar him the Imitation of something he has read, and he has no Image in his Thoughts. Observation and Fancy, the Matter and Form of just Wit, are above his Philosophy. He appears so over concerned in all Men's Wits, as if they were but Disparagements of his own; and crys down all they do, as if they were Encroachments upon him. He takes Jests from the Owners and breaks them, as *Justices* do false Weights, and Pots that want Measure. When he meets with any Thing, that is very good, he changes it into small Money, like three Groats for a Shilling, to serve several Occasions. He disclaims Study, pretends to take Things in Motion, and to shoot flying, which appears to be very true by his often missing of his Mark. His Wit is much troubled with Obstructions; and he has Fits as painful as those of the Spleen. He fancies himself

a dainty spruce Shepherd, with a Flock and a fine silken Shepherdess, that follows his Pipe, as Rats did the Conjurers in *Germany*.

As for *Epithets*, he always avoids those, that are near akin to the Sense. Such matches are unlawful, and not fit to be made by a *Christian* Poet; and therefore all his Care is to chuse out such, as will serve, like a wooden Leg, to piece out a maim'd Verse, that wants a Foot or two; and if they will but rhime now and then into the Bargain, or run upon a Letter, it is a Work of Supere[r]ogation.

For *Similitudes*, he likes the hardest and most obscure best: For as Ladies wear black Patches, to make their Complexions seem fairer than they are; so when an Illustration is more obscure than the Sense that went before it, it must of Necessity make it appear clearer than it did: For Contraries are best set off with Contraries.

He has found out a Way to save the Expence of much Wit and Sense: For he will make less than some have prodigally laid out upon five or six Words serve forty or fifty Lines. This is a thrifty Invention, and very easy; and, if it were commonly known, would much increase the Trade of Wit, and maintain a Multitude of small Poets in constant Employment. He has found out a new Sort of poetical *Georgics*, a Trick of sowing Wit like clover-grass on barren Subjects, which would yield nothing before. This is very useful for the Times, wherein, some Men say, there is no Room left for new Invention. He will take three Grains of Wit like the Elixir, and projecting it upon the *Iron-Age* turn it immediately into *Gold*—All the Business of Mankind has presently vanished, the whole World has kept Holiday; there has been no Men but Heroes and Poets, no Women but Nymphs and Shepherdesses; Trees have born Fritters, and Rivers flowed Plum-Porrige.

We read that *Virgil* used to make fifty or sixty Verses in a Morning, and afterwards reduce them to ten. This was an unthrifty Vanity, and argues him as well ignorant in the Husbandry of his own Poetry, as *Seneca* says he was in that of a

Farm; for in plain *English* it was no better than bringing a Noble to Ninepence. And as such Courses brought the *prodigal Son* to eat with Hogs: So they did him to feed with Horses, which were not much better Company, and may teach us to avoid doing the like. For certainly it is more noble to take four or five Grains of Sense, and, like a Gold-Beater, hammer them into so many Leaves as will fill a whole Book; than to write nothing but Epitomies, which many wise Men believe will be the Bane and Calamity of Learning.

When he writes, he commonly steers the Sense of his Lines by the Rhime that is at the End of them, as Butchers do Calves by the Tail. For when he has made one Line, which is easy enough; and has found out some sturdy hard Word, that will but rhime, he will hammer the Sense upon it, like a Piece of hot Iron upon an Anvil, into what Form he pleases.

There is no Art in the World so rich in Terms as Poetry; a whole Dictionary is scarce able to contain them: For there is hardly a Pond, a Sheep-walk, or a Gravel-pit in all *Greece*, but the antient Name of it is become a Term of Art in Poetry. By this means small Poets have such a Stock of able hard Words lying by them, as *Dryades*, *Hamadryades*, *Aonides*, *Fauni*, *Nymphæ*, *Sylvani*, *&c.* that signify nothing at all; and such a World of pedantic Terms of the same Kind, as may serve to furnish all the new Inventions and *thorough-Reformations*, that can happen between this and *Plato*'s great Year.

When he writes he never proposes any Scope or Purpose to himself, but gives his Genius all Freedom: For as he, that rides abroad for his Pleasure, can hardly be out of his Way; so he that writes for his Pleasure, can seldom be beside his Subject. It is an ungrateful Thing to a noble Wit to be confined to any Thing—To what Purpose did the Antients feign *Pegasus* to have Wings, if he must be confined to the Road and Stages like a Pack-Horse, or be forced to be obedient to Hedges and Ditches? Therefore he has no Respect to Decorum and Propriety of Circumstance; for the Regard of Persons, Times, and Places is a Restraint too servile to be imposed upon poetical Licence; like him that made *Plato* confess *Juvenal* to be a Philosopher, or *Persius*, that calls the *Athenians Quirites*.

For *Metaphors*, he uses to chuse the hardest, and most far-fet that he can light upon—These are the Jewels of Eloquence, and therefore the harder they are, the more precious they must be.

He'll take a scant Piece of coarse Sense, and stretch it on the Tenterhooks of half a score Rhimes, until it crack that you may see through it, and it rattle like a Drum-Head. When you see his Verses hanged up in Tobacco-Shops, you may say, in defiance of the Proverb, *that the weakest does not always go to the Wall*; for 'tis well known the Lines are strong enough, and in that Sense may justly take the Wall of any, that have been written in our Language. He seldom makes a Conscience of his Rhimes; but will often take the Liberty to make *preach* rhime with *Cheat*, *Vote* with *Rogue*, and *Committee-Man* with *Hang*.

He'll make one Word of as many Joints, as the Tin-Pudding, that a Jugler pulls out of his Throat, and chops in again—What think you of *glud-fum-flam-hasta-minantes?* Some of the old *Latin* Poets bragged, that their Verses were tougher than Brass, and harder than Marble; what would they have done, if they had seen these? Verily they would have had more reason to wish themselves an hundred Throats, than they then had, to pronounce them.

There are some, that drive a Trade in writing in praise of other Writers, (like Rooks, that bet on Gamesters Hands) not at all to celebrate the learned Author's Merits, as they would shew, but their own Wits, of which he is but the Subject. The Letchery of this Vanity has spawned more Writers than the *civil Law*: For those, whose Modesty must not endure to hear their own Praises spoken, may yet publish of themselves the most notorious Vapours imaginable. For if the Privilege of Love be allowed—*Dicere quæ puduit, scribere jussit Amor*, why should it not be so in Self-Love too? For if it be Wisdom to conceal our Imperfections, what is it to discover our Virtues? It is not like, that *Nature* gave Men great Parts upon such Terms, as the *Fairies* use to give Money, to pinch and leave them if they speak of it. They say—*Praise is but the Shadow*

of Virtue; and sure that Virtue is very foolish, that is afraid of its own Shadow.

When he writes *Anagrams*, he uses to lay the Outsides of his Verses even (like a Bricklayer) by a Line of Rhime and Acrostic, and fill the Middle with Rubbish—In this he imitates *Ben. Johnson*, but in nothing else.

There was one, that lined a Hat-Case with a Paper of *Benlowse*'s Poetry—*Prynne* bought it by Chance, and put a new Demi-Castor into it. The first Time he wore it he felt only a singing in his Head, which within two Days turned to a Vertigo —He was let Blood in the Ear by one of the State-Physicians, and recovered; but before he went abroad he writ a Poem of Rocks and Seas, in a Stile so proper and natural, that it was hard to determine, which was ruggeder.

There is no Feat of Activity, nor Gambol of Wit, that ever was performed by Man, from him that vaults on *Pegasus*, to him that tumbles through the Hoop of an Anagram, but *Benlows* has got the Mastery in it, whether it be high-rope Wit, or low-rope Wit. He has all Sorts of *Echoes*, *Rebus*'s, *Chronograms*, &c. besides *Carwitchets*, *Clenches*, and *Quibbles*—As for *Altars* and *Pyramids* in Poetry, he has out-done all Men that Way; for he has made a *Gridiron*, and a *Frying-Pan* in Verse, that, beside the Likeness in Shape, the very Tone and Sound of the Words did perfectly represent the Noise, that is made by those Utensils, such as the old Poet called *sartago loquendi*. When he was a Captain, he made all the Furniture of his Horse, from the Bit to the Crupper, in beaten Poetry, every Verse being fitted to the Proportion of the Thing, with a moral Allusion of the Sense to the Thing; as the *Bridle of Moderation*, *the Saddle of Content*, and *the Crupper of Constancy*; so that the same Thing was both Epigram and Emblem, even as a Mule is both Horse and Ass.

Some Critics are of Opinion, that Poets ought to apply themselves to the Imitation of *Nature*, and make a Conscience of digressing from her; but he is none of these. The antient Magicians could charm down the Moon, and force Rivers back

to their Springs by the Power of Poetry only ; and the Moderns will undertake to turn the Inside of the Earth outward (like a Jugler's Pocket) and shake the *Chaos* out of it, make *Nature* shew Tricks like an Ape, and the Stars run on Errands ; but still it is by dint of Poetry. And if Poets can do such noble Feats, they were unwise to descend to mean and vulgar : For where the rarest and most common Things are of a Price (as they are all one to Poets) it argues Disease in Judgment not to chuse the most curious. Hence some infer, that the Account they give of things deserves no Regard, because they never receive any Thing, as they find it, into their Compositions, unless it agree both with the Measure of their own Fancies, and the Measure of their Lines, which can very seldom happen : And therefore when they give a Character of any Thing or Person, it does commonly bear no more Proportion to the Subject, than the Fishes and Ships in a Map do to the Scale. But let such know, that Poets, as well as Kings, ought rather to consider what is fit for them to give, than others to receive ; that they are fain to have regard to the Exchange of Language, and write high or low, according as that runs : For in this Age, when the smallest Poet seldom goes below more the most, it were a Shame for a greater and more noble Poet not to outthrow that cut a Bar.

There was a *Tobacco-Man*, that wrapped *Spanish* Tobacco in a Paper of Verses, which *Benlows* had written against the *Pope*, which by a natural Antipathy, that his Wit has to any Thing that's Catholic, spoiled the Tobacco ; for it presently turned Mundungus. This Author will take an *English* Word, and, like the *Frenchman*, that swallowed Water and spit it out Wine, with a little Heaving and Straining would turn it immediately into *Latin*, as *plunderat ille Domos*—Mille *Hocopokiana*, and a thousand such.

There was a young Practitioner in Poetry, that found there was no good to be done without a Mistress : For he, that writes of Love before he hath tried it, doth but travel by the Map ; and he, that makes Love without a Dame, does like a Gamester, that plays for Nothing. He thought it convenient therefore, first to furnish himself with a Name for his Mistress beforehand,

that he might not be to seek, when his Merit or good Fortune should bestow her upon him: for every Poet is his mistresse's Godfather, and gives her a new Name, like a Nun that takes Orders. He was very curious to fit himself with a handsome Word of a tunable Sound; but could light upon none, that some Poet or other had not made use of before. He was therefore forced to fall to coining, and was several Months before he could light on one, that pleased him perfectly. But after he had overcome that Difficulty, he found a greater remaining, to get a Lady to own him. He accosted some of all Sorts, and gave them to understand, both in Prose and Verse, how incomparably happy it was in his Power to make his Mistress, but could never convert any of them. At length he was fain to make his Landress supply that Place as a Proxy, until his good Fortune, or somebody of better Quality would be more kind to him, which after a while he neither hoped nor cared for; for how mean soever her Condition was before, when he had once pretended to her, she was sure to be a Nymph and a Goddess. For what greater Honour can a Woman be capable of, than to be translated into precious Stones and Stars? No Herald in the World can go higher. Besides he found no Man can use that Freedom of Hyperbole in the Character of a Person commonly known (as great Ladies are) which we can in describing one so obscure and unknown, that nobody can disprove him. For he, that writes but one Sonnet upon any of the public Persons, shall be sure to have his Reader at every third Word cry out—What an Ass is this to call *Spanish paper and Ceruse Lilies and Roses*, or *claps Influences*—To say, *the Graces are her waiting Women*, when they are known to be no better than her Bawdes—that *Day breaks from her Eyes*, when she looks asquint—Or that *her Breath perfumes the Arabian Winds*, when she puffs Tobacco?

It is no mean Art to improve a Language, and find out Words, that are not only removed from common use, but rich in Consonants, the Nerves and Sinews of Speech, to raise a soft and feeble Language like ours to the Pitch of *High-Dutch*, as he did, that writ

Arts rattling Foreskins shrilling Bagpipes quell.

This is not only the most elegant, but most politic Way of

Writing, that a Poet can use; for I know no Defence like it to preserve a Poem from the Torture of those that lisp and stammer. He that wants Teeth may as well venture upon a Piece of tough horny Brawn as such a Line, for he will look like an Ass eating Thistles.

He never begins a Work without an Invocation of his *Muse*; for it is not fit that she should appear in public, to shew her Skill before she is entreated, as Gentlewomen do not use to sing, until they are applied to, and often desired.

I shall not need to say any Thing of the Excellence of Poetry, since it has been already performed by many excellent Persons, among whom some have lately undertaken to prove, that the civil Government cannot possibly subsist without it, which, for my Part, I believe to be true in a poetical Sense, and more probable to be received of it, than those strange Feats of building Walls, and making Trees dance, which Antiquity ascribes to Verse. And though *Philosophers* are of a contrary Opinion, and will not allow Poets fit to live in a Commonwealth, their Partiality is plainer than their Reasons; for they have no other Way to pretend to this Prerogative themselves, as they do, but by removing Poets, whom they know to have a fairer Title; and this they do so unjustly, that *Plato*, who first banished Poets his Republic, forgot that that very Commonwealth was poetical. I shall say nothing to them, but only desire the World to consider, how happily it is like to be governed by those, that are at so perpetual a civil War among themselves, that if we should submit ourselves to their own Resolution of this Question, and be content to allow them only fit to rule if they could but conclude it so themselves, they would never agree upon it—Mean while there is no less Certainty and Agreement in Poetry than the Mathematics; for they all submit to the same Rules without Dispute or Controversy. But whosoever shall please to look into the Records of Antiquity shall find their Title so unquestioned, that the greatest Princes in the whole World have been glad to derive their Pedigrees, and their Power too, from Poets. *Alexander* the great had no wiser a Way to secure that Empire to himself by *Right*, which he had gotten by *Force*, then by declaring himself the Son of *Jupiter*; and who was

Jupiter but the Son of a Poet? So *Cæsar* and all *Rome* was transported with Joy, when a Poet made *Jupiter* his Colleague in the Empire; and when *Jupiter* governed, what did the Poets, that governed Jupiter?

A PHILOSOPHER

SEATS himself as Spectator and Critic on the great Theater of the World, and gives Sentence on the Plots, Language, and Action of whatsoever he sees represented, according to his own Fancy. He will pretend to know what is done behind the Scene, but so seldom is in the Right, that he discovers nothing more than his own Mistakes. When his Profession was in Credit in the World, and Money was to be gotten by it, it divided itself into Multitudes of Sects, that maintained themselves and their Opinions by fierce and hot Contests with one another; but since the Trade decayed and would not turn to Account, they all fell of themselves, and now the World is so unconcerned in their Controversies, that three Reformado Sects joined in one, like *Epicuro-Gassendo-Charltoniana*, will not serve to maintain one Pedant. He makes his Hypotheses himself, as a Taylor does a Doublet without Measure, no Matter whether they fit *Nature*, he can make *Nature* fit them, and, whether they are too strait or wide, pinch or stuff out the Body accordingly. He judges of the Works of *Nature* just as the Rabble do of State-Affairs: They see things done, and every Man according to his Capacity guesses at the Reasons of them, but knowing nothing of the Arcana or secret Movements of either, they seldom or never are in the Right; howsoever they please themselves, and some others, with their Fancies, and the further they are off Truth, the more confident they are they are near it; as those, that are out of their Way, believe, the further they have gone, they are the nearer their Journey's End, when they are furthest of all from it. He is confident of immaterial Substances, and his Reasons are very pertinent, that is, *substantial* as he thinks, and *immaterial* as others do. Heretofore his Beard was the Badge of his Profession, and the Length of that

in all his Polemics was ever accounted the Length of his Weapon; but when the Trade fell, that fell too. In *Lucius*'s time they were commonly called *Beard-Wearers*; for all the Strength of their Wits lay in their Beards, as *Sampson*'s did in his Locks: But since the World began to see the Vanity of that *Hair-brained* Cheat, they left it off, to save their Credit.

A FANTASTIC

IS one that wears his Feather on the Inside of his Head. His Brain is like Quicksilver, apt to receive any Impression, but retain none. His Mind is made of changeable Stuff, that alters Colour with every Motion towards the Light. He is a Cormorant, that has but one Gut, devours every Thing greedily, but it runs through him immediately. He does not know so much as what he would be, and yet would be every Thing he knows. He is like a Paper-Lanthorn, that turns with the Smoak of a Candle. He wears his Cloaths, as the antient Laws of the Land have provided, according to his Quality, that he may be known what he is by them; and it is as easy to decipher him by his Habit as a *Pudding*. He is rigg'd with Ribbon, and his Garniture is his Tackle; all the rest of him is Hull. He is sure to be the earliest in the Fashion, and lays out for it like the first Pease and Cherries. He is as proud of leading a Fashion, as others are of a Faction, and glories as much to be in the Head of a Mode, as a Soldier does to be in the Head of an Army. He is admirably skilful in the Mathematics of Cloaths; and can tell, at the first View, whether they have the right Symmetry. He alters his Gate with the Times, and has not a Motion of his Body, that (like a Dottrel) he does not borrow from somebody else. He exercises his Limbs, like the Pike and Musket, and all his Postures are practised—Take him all together, and he is nothing but a Translation, Word for Word, out of *French*, an Image cast in Plaister of *Paris*, and a Puppet sent over for others to dress themselves by. He speaks *French*, as Pedants do *Latin*, to shew his Breeding; and most naturally, where he is least understood. All his non-Naturals,

on which his Health and Diseases depend, are *stile novo*. *French* is his Holiday-Language, that he wears for his Pleasure and Ornament, and uses *English* only for his Business and necessary Occasions. He is like a *Scotch-man*, though he is born a Subject of his own Nation, he carries a *French* faction within him.

He is never quiet, but sits as the Wind is said to do, when it is most in Motion. His Head is as full of Maggots as a Pastoral Poet's Flock. He was begotten, like one of Pliny's Portuguese Horses, by the Wind—The Truth is he ought not to have been reared; for being calved in the Increase of the Moon, his Head is troubled with a ——

[*The last Word not legible.*]

A MELANCHOLY MAN

IS one, that keeps the worst Company in the World, that is, his own; and tho' he be always falling out and quarrelling with himself, yet he has not power to endure any other Conversation. His Head is haunted, like a House, with evil Spirits and Apparitions, that terrify and fright him out of himself, till he stands empty and forsaken. His Sleeps and his Wakings are so much the same, that he knows not how to distinguish them, and many times when he dreams, he believes he is broad awake and sees Visions. The Fumes and Vapours that rise from his Spleen and Hypocondries have so smutched and sullied his Brain (like a Room that smoaks) that his Understanding is blear-ey'd, and has no right Perception of any Thing. His Soul lives in his Body, like a Mole in the Earth, that labours in the Dark, and casts up Doubts and Scruples of his own Imaginations, to make that rugged and uneasy, that was plain and open before. His Brain is so cracked, that he fancies himself to be Glass, and is afraid that every Thing he comes near should break him in Pieces. Whatsoever makes an Impression in his Imagination works it self in like a Screw, and the more he turns and winds it, the deeper it sticks, till it is

never to be got out again. The Temper of his Brain being earthy, cold, and dry, is apt to breed Worms, that sink so deep into it, no Medicine in Art or Nature is able to reach them. He leads his Life, as one leads a Dog in a Slip that will not follow, but is dragged along until he is almost hanged, as he has it often under Consideration to treat himself in convenient Time and Place, if he can but catch himself alone. After a long and mortal Feud between his inward and his outward Man, they at length agree to meet without Seconds, and decide the Quarrel, in which the one drops, and the other slinks out of the Way, and makes his Escape into some foreign World, from whence it is never after heard of. He converses with nothing so much as his own Imagination, which being apt to misrepresent Things to him, makes him believe, that it is something else than it is, and that he holds Intelligence with Spirits, that reveal whatsoever he fancies to him, as the antient rude People, that first heard their own Voices repeated by Echoes in the Woods, concluded it must proceed from some invisible Inhabitants of those solitary Places, which they after believed to be Gods, and called them *Sylvans*, *Fauns*, and *Dryads*. He makes the Infirmity of his Temper pass for Revelations, as *Mahomet* did by his falling Sickness, and inspires himself with the Wind of his own Hypocondries. He laments, like *Heraclitus* the Maudlin Philosopher, at other Men's Mirth, and takes Pleasure in nothing but his own un-sober Sadness. His Mind is full of Thoughts, but they are all empty, like a Nest of Boxes. He sleeps little, but dreams much, and soundest when he is waking. He sees Visions further off than a second-sighted Man in *Scotland*, and dreams upon a hard Point with admirable Judgment. He is just so much worse than a Madman, as he is below him in Degree of Frenzy ; for among Madmen the most mad govern all the rest, and receive a natural Obedience from their Inferiors.

AN HARANGUER

IS one, that is so delighted with the sweet Sound of his own Tongue, that *William Prynne* will sooner lend an Ear, than he, to any Thing else. His Measure of Talk is till his Wind is spent; and then he is not silenced, but becalmed. His Ears have catched the Itch of his Tongue, and though he scratch them, like a Beast with his Hoof, he finds a Pleasure in it. A *silenced Minister*, has more Mercy on the Government in a secure Conventicle, than he has on the Company, that he is in. He shakes a Man by the Ear, as a Dog does a Pig, and never looses his Hold, till he has tired himself, as well as his Patient. He does not talk to a Man, but attack[s] him, and whomsoever he can get into his Hands he lays violent Language on. If he can he will run a Man up against a Wall, and hold him at a Bay by the Buttons, which he handles as bad as he does his Person, or the Business he treats upon. When he finds him begin to sink, he holds him by the Cloaths, and feels him as a Butcher does a Calf, before he kills him. He is a walking Pillory, and crucifies more Ears than a dozen standing ones. He will hold any Argument rather than his Tongue, and maintain both sides at his own Charge; for he will tell you what you will say, though, perhaps, he does not intend to give you leave. He lugs Men by the Ears, as they correct Children in *Scotland*, and will make them tingle, while he talks with them, as some say they will do, when a Man is talked of in his Absence. When he talks to a Man, he comes up close to him, and like an old Soldier lets fly in his Face, or claps the Bore of his Pistol to his Ear, and whispers aloud, that he may be sure not to miss his Mark. His Tongue is always in Motion, tho' very seldom to the Purpose, like a Barber's Scissars, which are always snipping, as well when they do not cut, as when they do. His Tongue is like a Bagpipe Drone, that has no Stop, but makes a continual ugly Noise, as long as he can squeeze any Wind out of himself. He never leaves a Man until he has run him down, and then he winds a Death over him. A Sow-Gelder's Horn

is not so terrible to Dogs and Cats, as he is to all that know him. His Way of Argument is to talk all, and hear no Contradiction. First he gives his Antagonist the Length of his Wind, and then, let him make his Approaches if he can, he is sure to be beforehand with him. Of all dissolute Diseases the Running of the Tongue is the worst, and the hardest to be cured. If he happen at any time to be at a Stand, and any Man else begins to speak, he presently drowns him with his Noise, as a Water-Dog makes a Duck dive: for when you think he has done he falls on, and lets fly again, like a Gun, that will discharge nine Times with one Loading. He is a Rattlesnake, that with his Noise gives Men warning to avoid him, otherwise he will make them wish they had. He is, like a Bell, good for nothing but to make a Noise. He is like common Fame, that speaks most and knows least, Lord *Brooks*, or a Wildgoose always cackling when he is upon the Wing. His Tongue is like any Kind of Carriage, the less Weight it bears, the faster and easier it goes. He is so full of Words, that they run over, and are thrown away to no Purpose; and so empty of Things, or Sense, that his Dryness has made his Leaks so wide, whatsoever is put in him runs out immediately. He is so long in delivering himself, that those that hear him desire to be delivered too, or dispatched out of their Pain. He makes his Discourse the longer with often repeating *to be short*, and talks much of *in fine*, but never means to come near it.

A POPISH PRIEST

IS one that takes the same Course, that the *Devil* did in Paradise, he begins with the Woman. He despises all other *Fanatics* as Upstarts, and values himself upon his Antiquity. He is a Man-Midwife to the Soul, and is all his Life-time in this World deluding it to the next. *Christ* made St. *Peter* a Fisher of Men; but he believes it better to be a Fisher of Women, and so becomes a Woman's Apostle. His Profession is to disguise himself, which he does in Sheep's-Cloathing, that is, a Lay Habit; but whether, as a Wolf, a Thief, or a Shepherd,

is a great Question; only this is certain, that he had rather have one Sheep out of another Man's Fold, than two out of his own. He gathers his Church as *Fanatics* do, yet despises them for it, and keeps his Flock always in Hurdles, to be removed at his Pleasure; and though their Souls be rotten or scabby with Hypocrisy, the Fleece is sure to be sound and orthodox. He tars their Consciences with Confession and Penance, but always keeps the Wool, that he pulls from the Sore, to himself. He never makes a Proselyte, but he *converts* him to his very Shirt, and *turns* his Pockets into the Bargain; for he does nothing unless his Purse prove a good *Catholic*. He never gets within a Family, but he gets on the Top of it, and governs all down to the Bottom of the Cellar—He will not tolerate the Scullion unless he be orthodox, nor allow of the turning of the Spit, but *in ordine ad Spiritualia*. His *Dominion is not founded in Grace*, but Sin; for he keeps his Subjects in perfect Awe by being acquainted with their most sacred Iniquities, as *Juvenal* said of the *Greeks*.

Scire volunt secreta domus, atque inde timeri.

By this means he holds Intelligence with their own Consciences against themselves, and keeps their very Thoughts in Slavery; for Men commonly fear those that know any Evil of them, and out of Shame give Way to them. He is very cautious in venturing to attack any Man by Way of Conversion, whose Weakness he is not very well acquainted with; and like the Fox, weighs his Goose, before he will venture to carry him over a River. He fights with the *Devil* at his own Weapons, and strives to get ground on him with Frauds and Lies—These he converts to pious Uses. He makes his Prayers (the proper Business of the Mind) a Kind of Manufacture, and vents them by Tale, rather than Weight; and, while he is busied in numbring them, forgets their Sense and Meaning. He sets them up as Men do their Games at *Picquet*, for fear he should be misreckoned; but never minds whether he plays fair or not. He sells Indulgences, like *Lockier*'s Pills, with Directions how they are to be taken. He is but a Copyholder of the *Catholic* Church, that claims by Custom. He believes the *Pope*'s Chain is fastened to the Gates of Heaven, like King *Harry*'s in the Privy-Gallery.

A TRAVELLER

IS a Native of all Countries, and an Alien at Home. He flies from the Place where he was hatched, like a Wildgoose, and prefers all others before it. He has no Quarrel to it, but because he was born in it, and like a Bastard, he is ashamed of his Mother, because she is of him. He is a Merchant, that makes Voyages into foreign Nations, to drive a Trade in Wisdom and Politics, and it is not for his Credit to have it thought, he has made an ill Return, which must be, if he should allow of any of the Growth of his own Country. This makes him quack and blow up himself with Admiration of foreign Parts, and a generous Contempt of Home, that all Men may admire, at least, the means he has had of Improvement, and deplore their own Defects. His Observations are like a Sieve, that lets the finer Flour pass, and retains only the Bran of Things; for his whole Return of Wisdom proves to be but Affectation, a perishable Commodity, which he will never be able to put off. He believes all Men's Wits are at a stand, that stay at Home, and only those advanced, that travel; as if Change of Pasture did make great Politicians, as well as fat Calves. He pities the little Knowledge of Truth which those have, that have not seen the World abroad, forgetting, that at the same time he tells us, how little Credit is to be given to his own Relations and those of others, that speak and write of their Travels. He has worn his own Language to Rags, and patched it up with Scraps and Ends of foreign—This serves him for Wit; for when he meets with any of his foreign Acquaintances, all they smatter passes for Wit, and they applaud one another accordingly. He believes this Raggedness of his Discourse a great Demonstration of the Improvement of his Knowledge; as *Inns-of-Court* Men intimate their Proficiency in the Law by the Tatters of their Gowns. All the Wit he brought Home with him is like foreign Coin, of a baser Alloy than our own, and so will not pass here without great Loss. All noble Creatures, that are famous in any one Country, degenerate by being trans-

planted; and those of mean Value only improve—If it hold with Men, he falls among the Number of the latter, and his Improvements are little to his Credit. All he can say for himself is, his Mind was sick of a Consumption, and change of Air has cured him: For all his other Improvements have only been to eat in . . . . and talk with those he did not understand; to hold Intelligence with all Gazettes, and from the Sight of Statesmen in the Street unriddle the Intrigues of all their Councils, to make a wondrous Progress into Knowledge by riding with a Messenger, and advance in Politics by mounting of a Mule, run through all Sorts of Learning in a Waggon, and sound all Depths of Arts in a Felucca, ride post into the Secrets of all States, and grow acquainted with their close Designs in Inns and Hostleries; for certainly there is great Virtue in Highways and Hedges to make an able Man, and a good Prospect cannot but let him see far into Things.

A CATHOLIC

SAYS his Prayers often, but never prays, and worships the Cross more than *Christ*. He prefers his Church merely for the Antiquity of it, and cares not how sound or rotten it be, so it be but old. He takes a liking to it as some do to old Cheese, only for the blue Rottenness of it. If he had lived in the primitive Times he had never been a *Christian*; for the Antiquity of the *Pagan* and *Jewish* Religion would have had the same Power over him against the *Christian*, as the old *Roman* has against the modern Reformation. The weaker Vessel he is, the better and more zealous Member he always proves of his Church; for Religion, like Wine, is not so apt to leak in a leathern Boraccio as a great Cask, and is better preserved in a small Bottle stopped with a light Cork, than a vessel of greater Capacity, where the Spirits being more and stronger are the more apt to fret. He allows of all holy Cheats, and is content to be deluded in a true, orthodox, and infallible Way. He believes the *Pope* to be infallible, because he has deceived all the

World, but was never deceived himself, which was grown so notorious, that nothing less than an Article of Faith in the Church could make a Plaster big enough for the Sore. His Faith is too big for his Charity, and too unwieldy to work Miracles; but is able to believe more than all the Saints in Heaven ever made. He worships Saints in Effigie, as *Dutchmen* hang absent Malefactors; and has so weak a Memory, that he is apt to forget his Patrons, unless their Pictures prevent him. He loves to see what he prays to, that he may not mistake one Saint for another; and his Beads and Crucifix are the Tools of his Devotion, without which it can do nothing. Nothing staggers his Faith of the *Pope*'s Infallibility so much, as that he did not make away the Scriptures, when they were in his Power, rather than those that believed in them, which he knows not how to understand to be no Error. The less he understands of his Religion, the more violent he is in it, which, being the perpetual Condition of all those that are deluded, is a great Argument that he is mistaken. His Religion is of no Force without Ceremonies, like a Loadstone that draws a greater Weight through a Piece of Iron, than when it is naked of it self. His Prayers are a kind of Crambe that used to kill Schoolmasters; and he values them by Number, not Weight.

A CURIOUS MAN

VALUES things not by their Use or Worth, but Scarcity. He is very tender and scrupulous of his Humour, as *Fanatics* are of their Consciences, and both for the most part in Trifles. He cares not how unuseful any Thing be, so it be but unusual and rare. He collects all the Curiosities he can light upon in Art or Nature, not to inform his own Judgment, but to catch the Admiration of others, which he believes he has a Right to, because the Rarities are his own. That which other Men neglect he believes they oversee, and stores up Trifles as rare Discoveries, at least of his own Wit and Sagacity. He admires subtleties above all Things, because the more subtle they are, the nearer they are to nothing; and values no Art

but that which is spun so thin, that it is of no Use at all. He had rather have an iron Chain hung about the Neck of a Flea, than an Alderman's of Gold, and *Homer*'s Iliads in a Nutshel than *Alexander*'s Cabinet. He had rather have the twelve Apostles on a Cherry-Stone, than those on St. *Peter*'s Portico, and would willingly sell *Christ* again for that numerical Piece of Coin, that *Judas* took for him. His perpetual Dotage upon Curiosities at length renders him one of them, and he shews himself as none of the meanest of his Rarities. He so much affects Singularity, that rather than follow the Fashion, that is used by the rest of the World, he will wear dissenting Cloaths with odd fantastic Devices to distinguish himself from others, like Marks set upon Cattle. He cares not what Pains he throws away upon the meanest Trifle, so it be but strange, while some pity, and others laugh at his ill-employed Industry. He is one of those, that valued *Epictetus*'s Lamp above the excellent Book he writ by it. If he be a Bookman he spends all his Time and Study upon Things that are never to be known. The *Philosopher*'s *Stone* and *universal Medicine* cannot possibly miss him, though he is sure to do them. He is wonderfully taken with abstruse Knowledge, and had rather hand to Truth with a Pair of Tongs wrapt up in Mysteries and Hieroglyphics, than touch it with his Hands, or see it plainly demonstrated to his Senses.

A RANTER

IS a *Fanatic* Hector, that has found out by a very strange Way of new Light, how to transform all the *Devils* into *Angels of Light*; for he believes all Religion consists in Looseness, and that Sin and Vice is *the whole Duty of Man*. He puts off the *old Man*, but puts it on again upon the *new one*, and makes his *Pagan* Vices serve to preserve his *Christian* Virtues from wearing out; for if he should use his Piety and Devotion always it would hold out but a little while. He is loth that Iniquity and Vice should be thrown away, as long as there may be good Use of it; for if that, which is wickedly gotten, may be

disposed to pious Uses, why should not Wickedness itself as well? He believes himself Shot-free against all the Attempts of the *Devil*, the *World*, and the *Flesh*, and therefore is not afraid to attack them in their own Quarters, and encounter them at their own Weapons. For as strong Bodies may freely venture to do and suffer that, without any Hurt to themselves, which would destroy those that are feeble: So a Saint, that is strong in Grace, may boldly engage himself in those great Sins and Iniquities, that would easily damn a weak Brother, and yet come off never the worse. He believes Deeds of Darkness to be only those Sins that are committed in private, not those that are acted openly and owned. He is but an *Hypocrite* turned the wrong Side outward; for, as the one wears his Vices within, and the other without, so when they are counter-changed the *Ranter* becomes an *Hypocrite*, and the *Hypocrite* an able *Ranter*. His Church is the *Devil's* Chappel; for it agrees exactly both in Doctrine and Discipline with the best reformed Baudy-Houses. He is a Monster produced by the Madness of this latter Age; but if it had been his Fate to have been whelped in old *Rome* he had past for a Prodigy, and been received among raining of Stones and the speaking of Bulls, and would have put a stop to all public Affairs, until he had been expiated. *Nero* cloathed *Christians* in the Skins of wild Beasts; but he wraps wild Beasts in the Skins of *Christians*.

A CORRUPT JUDGE

PASSES Judgment as a Gamester does false Dice. The first Thing he takes is his Oath and his Commission, and afterwards the strongest Side and Bribes. He gives Judgment, as the Council at the Bar are said to give Advice, when they are paid for it. He wraps himself warm in Furs, that the cold Air may not strike his Conscience inward. He is never an upright Judge, but when he is weary of sitting, and stands for his Ease. All the Use he makes of his Oath is to oppose it against his Prince, for whose Service he first took it, and to

bind him with that, which he first pretended to bind himself with; as if the King by imparting a little of his Power to him gave him a Title to all the rest, like those who holding a little Land in *Capite* render all the rest liable to the same Tenure. As for that which concerns the People, he takes his Liberty to do what he pleases; this he maintains with Canting, of which himself being the only Judge, he can give it what arbitrary Interpretation he pleases; yet is a great Enemy to arbitrary Power, because he would have no Body use it but himself. If he have Hopes of Preferment he makes all the Law run on the King's Side; if not, it always takes part against him; for as he was bred to make any Thing right or wrong between Man and Man, so he can do between the King and his Subjects. He calls himself *Capitalis*, *&c.* which Word he never uses but to Crimes of the highest Nature. He usurps unsufferable Tyranny over Words; for when he has enslaved and debased them from their original Sense, he makes them serve against themselves to support him, and their own Abuse. He is as stiff to Delinquents, and makes as harsh a Noise as a new Cart-wheel, until he is greased, and then he turns about as easily. He calls all necessary and unavoidable Proceedings of State, without the punctual Formality of Law, arbitrary and illegal, but never considers, that his own Interpretations of Law are more arbitrary, and, when he pleases, illegal. He cannot be denied to be a very impartial Judge; for right or wrong are all one to him. He takes Bribes, as pious Men give Alms, with so much Caution, that his right Hand never knows what his left receives.

AN AMORIST

IS an Artificer, or Maker of Love, a sworn Servant to all Ladies, like an Officer in a Corporation. Though no one in particular will own any Title to him, yet he never fails, upon all Occasions, to offer his Services, and they as seldom to turn it back again untouched. He commits nothing with them, but himself to their good Graces; and they recommend him back again to his own, where he finds so kind a Reception,

that he wonders how he does fail of it every where else. His Passion is as easily set on Fire as a Fart, and as soon out again. He is charged and primed with Love-Powder like a Gun, and the least Sparkle of an Eye gives Fire to him, and off he goes, but seldom, or never, hits the Mark. He has common Places and Precedents of Repartees and Letters for all Occasions; and falls as readily into his Method of making love, as a Parson does into his Form of Matrimony. He converses, as Angels are said to do, by Intuition, and expresses himself by Sighs most significantly. He follows his Visits, as Men do their Business, and is very industrious in waiting on the Ladies, where his Affairs lie; among which those of greatest Concernment are *Questions and Commands*, *Purposes*, and other such received Forms of Wit and Conversation; in which he is so deeply studied, that in all Questions and Doubts, that arise, he is appealed to, and very learnedly declares, which was the most true and primitive Way of proceeding in the purest Times. For these Virtues he never fails of his Summons to all Balls, where he manages the Country-Dances with singular Judgment, and is frequently an Assistant at L'hombre; and these are all the Uses they make of his Parts, beside the Sport they give themselves in laughing at him, which he takes for singular Favours, and interprets to his own Advantage, though it never goes further; for all his Employments being public, he is never admitted to any private Services, and they despise him as not Woman's Meat: For he applies to too many to be trusted by any one; as Bastards by having many Fathers, have none at all. He goes often mounted in a Coach as a Convoy, to guard the Ladies, to take the Dust in *Hyde-Park*; where by his prudent Management of the Glass Windows he secures them from Beggars, and returns fraught with China-Oranges and Ballads. Thus he is but a Gentleman-Usher General, and his Business is to carry one Lady's Services to another, and bring back the others in Exchange.

AN ASTROLOGER

IS one that expounds upon the Planets, and teaches to construe the *Accidents* by the *due joining of Stars in Construction*. He talks with them by dumb Signs, and can tell what they mean by their twinckling, and squinting upon one another, as well as they themselves. He is a Spy upon the Stars, and can tell what they are doing, by the Company they keep, and the Houses they frequent. They have no Power to do any Thing alone, until so many meet, as will make a *Quorum*. He is Clerk of the Committee to them, and draws up all their Orders, that concern either public or private Affairs. He keeps all their Accompts for them, and sums them up, not by *Debtor*, but *Creditor* alone, a more compendious Way. They do ill to make them have so much Authority over the Earth, which, perhaps, has as much as any one of them but the Sun, and as much Right to sit and vote in their Councils, as any other: But because there are but seven Electors of the *German* Empire, they will allow of no more to dispose of all other; and most foolishly and unnaturally depose their own Parent of its Inheritance; rather than acknowledge a Defect in their own Rules. These Rules are all they have to shew for their Title; and yet not one of them can tell whether those they had them from came honestly by them. *Virgil*'s Description of *Fame*, that reaches from Earth to the Stars, *tam ficti pravique tenax*, to carry Lies and Knavery, will serve Astrologers without any sensible Variation. He is a Fortune-Seller, a Retailer of Destiny, and petty Chapman to the Planets. He casts Nativities as Gamesters do false Dice, and by slurring and palming *sextile*, *quartile*, and *trine*, like *size*, *quater*, *trois*, can throw what chance he pleases. He sets a Figure, as Cheats do a Main at Hazard; and Gulls throw away their Money at it. He fetches the Grounds of his Art so far off, as well from Reason, as the Stars, that, like a Traveller, he is allowed to lye by Authority. And as Beggars, that have no Money themselves, believe all others have, and beg of those, that have as little as themselves: So the ignorant Rabble believe in him, though he has no more Reason for what he professes, than they.

A LAWYER

IS a Retailer of Justice, that uses false Lights, false Weights, and false Measures—He measures Right and Wrong by his retaining Fee, and, like a *French* Duelist, engages on that Side that first bespeaks him, tho' it be against his own Brother, not because it is right, but merely upon a Punctilio of Profit, which is better than Honour to him, because Riches will buy Nobility, and Nobility nothing, as having no intrinsic Value. He sells his Opinion, and engages to maintain the Title against all that claim under him, but no further. He puts it off upon his Word, which he believes himself not bound to make good, because when he has parted with his Right to it, it is no longer his. He keeps no Justice for his own Use, as being a Commodity of his own Growth, which he never buys, but only sells to others: and as no Man goes worse shod than the Shoemaker; so no Man is more out of Justice than he that gets his Living by it. He draws Bills, as Children do Lots at a Lottery, and is paid as much for Blanks as Prizes. He undoes a Man with the same Privilege as a Doctor kills him, and is paid as well for it, as if he preserved him, in which he is very impartial, but in nothing else. He believes it no Fault in himself to err in Judgment, because that part of the *Law* belongs to the Judge, and not to him. His best Opinions and his worst are all of a Price, like good Wine and bad in a Tavern, in which he does not deal so fairly as those, who, if they know what you are willing to bestow, can tell how to fit you accordingly. When his Law lies upon his Hands, he will afford a good Penyworth, and rather pettyfog and turn common Barreter, than be out of Employment. His Opinion is one Thing while it is his own, and another when it is paid for; for the Property being altered, the Case alters also. When his Council is not for his Client's Turn, he will never take it back again, though it be never the worse, nor allow him any Thing for it, yet will sell the same over and over again to as many as come to him for it. His Pride encreases with his Practice, and the fuller of Business he is, like a Sack, the bigger he looks. He crouds to the Bar like a Pig through a Hedge; and his Gown is fortified with Flankers about the Shoulders, to guard his Ears

from being galled with Elbows. He draws his Bills more extravagant and unconscionable than a Taylor; for if you cut off two thirds in the Beginning, Middle, or End, that which is left will be more reasonable and nearer to Sense than the whole, and yet he is paid for all: For when he draws up a Business, like a Captain that makes false Musters, he produces as many loose and idle Words as he can possibly come by, until he has received for them, and then turns them off, and retains only those that are to the Purpose—This he calls drawing of *Breviates*. All that appears of his Studies is in short Time converted into Waste-Paper, Taylor's Measures, and Heads for Children's Drums. He appears very violent against the other Side, and rails to please his Client, as they do Children, *give me a Blow and I'll strike him, ah naughty, &c.*—This makes him seem very zealous for the good of his Client, and, though the Cause go against him, he loses no Credit by it, especially if he fall foul on the Council of the other Side, which goes for no more among them than it does with those virtuous Persons, that quarrel and fight in the Streets, to pick the Pockets of those that look on. He hangs Men's Estates and Fortunes on the slightest Curiosities and feeblest Niceties imaginable, and undoes them like the Story of breaking a Horse's Back with a Feather, or sinking a Ship with a single Drop of Water; as if Right and Wrong were only notional, and had no Relation at all to practice (which always requires more solid Foundations) or Reason and Truth did wholly consist in the right Spelling of Letters, when, as the subtler Things are, the nearer they are to nothing; so the subtler Words and Notions are, the nearer they are to Nonsense. He overruns *Latin* and *French* with greater Barbarism, than the *Goths* did *Italy* and *France*, and makes as mad a Confusion of Language by mixing both with *English*. Nor does he use *English* much better, for he clogs it so with Words, that the Sense becomes as thick as Puddle, and is utterly lost to those, that have not the Trick of skipping over, where it is impertinent. He has but one Termination for all *Latin* Words, and that's a Dash. He is very just to the first Syllables of Words, but always bobtails the last, in which the Sense most of all consists, like a Cheat, that does a Man all Right at the first, that he may put a Trick upon him in the End. He is an *Apprentice* to the Law without a Master, is his own Pupil, and

has no Tutor but himself, that is a Fool. He will screw and wrest Law as unmercifully as a Tumbler does his Body, to lick up Money with his Tongue. He is a *Swiss*, that professes mercenary Arms, will fight for him, that gives him best Pay, and, like an *Italian* Bravo, will fall foul on any Man's Reputation, that he receives a retaining Fee against. If he could but maintain his Opinions as well as they do him, he were a very just and righteous Man; but when he has made his most of it, he leaves it, like his Client, to shift for itself. He fetches Money out of his Throat, like a Jugler: and as the Rabble in the Country value Gentlemen by their Housekeeping and their Eating; so is he supposed to have so much Law as he has kept Commons, and the abler to deal with Clients by how much the more he has devoured of *Inns o' Court* Mutton; and it matters not, whether he keep his Study, so he has but kept Commons. He never ends a Suit, but prunes it, that it may grow the faster, and yield a greater Increase of Strife. The Wisdom of the Law is to admit of all the petty, mean, real Injustices in the World, to avoid imaginary possible great ones, that may perhaps fall out. His Client finds the Scripture fulfilled in him, that *it is better to part with a Coat too, than go to Law for a Cloke*; for *as the best Laws are made of the worst Manners*, even so are the best Lawyers of the worst Men. He humms about *Westminster-Hall*, and returns Home with his Pockets, like a Bee with his Thighs laden; and that which *Horace* says of an Ant, *Ore trahit quodcunque potest, atque addit acervo*, is true of him; for he gathers all his Heap with the Labour of his Mouth, rather than his Brain and Hands. He values himself, as a Carman does his Horse, by the Money he gets, and looks down upon all that gain less as Scoundrels. The Law is like that double-formed ill-begotten Monster, that was kept in an intricate Labyrinth, and fed with Men's Flesh; for it devours all that come within the Mazes of it, and have not a Clue to find the Way out again. He has as little Kindness for the Statute Law, as *Catholics* have for the Scripture, but adores the common Law as they do Tradition, and both for the very same Reason: For the statute Law being certain, written and designed to reform and prevent Corruptions and Abuses in the Affairs of the World (as the Scriptures are in Matters of Religion) he finds it many Times a great Obstruction to the Advantage and Profit of his Practice;

whereas the common Law being unwritten, or written in an unknown Language, which very few understand but himself, is the more pliable and easy to serve all his Purposes, being utterly exposed to what Interpretation and Construction his Interest and Occasions shall at any Time incline him to give it; and differs only from arbitrary Power in this, that the one gives no Account of itself at all, and the other such a one as is perhaps worse than none, that is implicit, and not to be understood, or subject to what Construction he pleases to put upon it.

Great Critics in a *noverint universi*,
Know all Men by these Presents how to curse ye;
Pedants of *said and foresaid* and both *Frenches*
Pedlars, and Pokie, may those rev'rend Benches
Y' aspire to be the Stocks, and may ye be
No more call'd to the Bar, but Pillory;
Thither in Triumph may ye backward ride,
To have your Ears most justly crucify'd,
And cut so close, until there be not Leather
Enough to stick a Pen in left of either;
Then will your Consciences, your Ears, and Wit
Be like Indentures Tripartite cut fit:
May your Horns multiply, and grow as great
As that which does blow Grace before your Meat:
May Varlets be your Barbers now, and do
The same to you, they have been done unto;
That's Law and Gospel too, may it prove true,
Then they shall do Pump-Justice upon you;
And when y' are shav'd and powder'd you shall fall
Thrown o'er the Bar, as they did o'er the Wall,
Never to rise again, unless it be
To hold your Hands up for your Roguery;
And when you do so, may they be no less
Sear'd by the Hangman, than your Consciences:
May your Gowns swarm, until you can determine
The Strife no more between yourselves and Vermin,
Than you have done between your Clients purses—
Now kneel, and take the last and worse of curses—
May you be honest, when it is too late,
That is, undone the only Way you hate.

AN HERALD

CALLS himself a *King*, because he has Power and Authority to *hang*, *draw*, and *quarter* Arms; for assuming a Jurisdiction over the distributive Justice of Titles of Honour, as far as Words extend, he gives himself as great a Latitude that Way, as other Magistrates use to do, where they have Authority, and would enlarge it as far as they can. 'Tis true he can make no Lords nor Knights of himself, but as many Squires and Gentlemen as he pleases, and adopt them into what Family they have a Mind. His Dominions abound with all Sorts of Cattle, Fish, and Fowl, and all manner of Manufactures, besides whole Fields of Gold and Silver, which he magnificently bestows upon his Followers, or sells as cheap as Lands in *Jamaica*. The Language they use is barbarous, as being but a Dialect of Pedlar's *French*, or the *Ægyptian*, though of a loftier Sound, and in the Propriety affecting Brevity, as the other does Verbosity. His Business is like that of all the Schools, to make plain Things hard with perplexed Methods and insignificant Terms, and then appear learned in making them plain again. He professes Arms not for use, but Ornament only, and yet makes the basest Things in the World, as Dogs-Turds and Women's Spindles, Weapons of good and worshipful Bearings. He is wiser than the Fellow that sold his Ass, but kept the Shadow for his own Use; for he sells only the Shadow (that is the Picture) and keeps the Ass himself. He makes Pedigrees as 'Pothecaries do Medicines, when they put in one Ingredient for another that they have not by them: by this means he often makes incestuous Matches, and causes the Son to marry the Mother. His chief Province is at Funerals, where he commands in chief, marshals the *tristitiæ irritamenta*, and like a Gentleman-Sewer to the Worms serves up the Feast with all punctual Formality. He will join as many Shields together as would make a *Roman* Testudo, or *Macedonian* Phalanx, to fortify the Nobility of a new made Lord, that will pay for the impresting of them, and allow him Coat and Conduct Money. He is a kind of a Necromancer, and can raise the Dead out of their Graves, to make

AN HERALD

them marry and beget those they never heard of in their Lifetime. His Coat is like the King of *Spain*'s Dominions all Skirts; and hangs as loose about him; and his Neck is the Waste, like the Picture of *Nobody* with his Breeches fastened to his Collar. He will sell the Head or a single Joint of a Beast or Fowl as dear as the whole Body, like a Pig's Head in *Bartlemew*-Fair, and after put off the rest to his Customers at the same Rate. His Arms being utterly out of Use in War, since Guns came up, have been translated to Dishes and Cups, as the Ancients used their precious Stones according to the Poet—*Gemmas ad pocula transfert a Gladiis*, *&c.* and since are like to decay every Day more and more; for since he gave Citizens Coats of Arms, Gentlemen have made bold to take their Letters of Mark by way of Reprisal. The Hangman has a Receipt to mar all his Work in a Moment; for by nailing the wrong End of a Scutcheon upwards upon a Gibbet, all the Honour and Gentility extinguishes of itself, like a Candle that's held with the Flame downwards. Other Arms are made for the spilling of Blood; but his only purify and cleanse it like Scurvy-grass; for a small Dose taken by his Prescription will refine that which is as base and gross as Bull's Blood (which the *Athenians* used to poison withal) to any Degree of Purity.

A LATITUDINARIAN

GIVES himself the more Scope, because he that has the largest Conscience is most like, in all Probability, to keep within Compass of it: for one that is strait is uneasy, apt to pinch, and will not do half the Service that a wider will endure. He does not greatly care to live within the Pale of the Church, but had rather have the Church live within his Pale. He believes the Way to Heaven is never the better for being strait, and if it could be made wider it would be much more convenient; for there being so many that undertake that Journey, how few soever arrive at the End of it, they must of Necessity justle, croud and fall foul upon one another, as we find they do, and therefore he thinks it best, both for himself and the Ease of his

Fellow-Travellers, to get out of the common Road, and leave the more Room for those that cannot leap Ditches, and if they could, when they are once out, do not know how to get in again so well as he does. He is but a Kind of a modest *Ranter*, that believes *Christian* Liberty and *natural* Liberty may very well consist together; for being Things of the same Kind there can be no possible Difference between them, but only in Degr[ee], which can never cause the one to destroy the other; and natural Liberty being of the elder House, if there be any Precedency, ought to have a Right to it. He believes Obedience is nothing but a civil Complacence, that obliges a Man no further than saying—*I am your humble Servant*; and that Uniformity is too like a Thing made and complotted to be true. He believes Laws are made to punish those only, that do not understand how to break them discreetly, and to do no Man right, that has not Money or Interest to compel them to it; that like foolish Magistrates require Respect in public, but will endure all Manner of Affronts in private, especially among Friends.

A MATHEMATICIAN

SHEWS as many Tricks on the Outside of Body, as *Philosophers* do on the Inside of it, and for the most Part to as little Purpose; the only Difference is, that the one begins in Nonsense and ends in Sense, and the other quite contrary begins in Sense and ends in Nonsense: For the Mathematician begins with Body abstract, which was never found in Nature, and yet afterwards traces it to that which is real and practical; and the Philosopher begins with Body as it is really in Nature, and afterwards wears it away with much handling into thin Subtilties that are merely notional. The Philosopher will not endure to hear of Body without Quantity, and yet afterwards gives it over, and has no Consideration of it any further: And the Mathematician will allow of Being without Quantity, and yet afterwards considers nothing else but Quantity. All the Figures he draws are no better, for the most Part, than those in Rhetoric, that serve only to call certain Rotines and Manners

of Speech by insignificant Names, but teach nothing. His Art is only instrumental, and like others of the same Kind, when it outgrows its Use becomes merely a Curiosity ; and the more it is so, the more impertinent it proves ; for Curiosities are impertinent to all Men but the Curious, and they to all the rest of the World. His Forefathers past among the Ancients for Conjurers, and carried the Credit of all Inventions, because they had the Luck to stand by when they were found out, and cry'd *half's ours*. For though the Mechanics have found out more excellent Things, than *they* have Wit enough to give names to, (though the greatest Part of their Wit lies that Way) yet they will boldly assume the Reputation of all to themselves, though they had no Relation at all to the Inventions ; as great Persons use to claim kindred (though they cannot tell how it comes about) with their Inferiors when they thrive in the World. For certainly Geometry has no more right to lay Claim to the Inventions of the Mechanics than Grammar has to the original of Language, that was in Use long before it ; and when that Use and Custom had prevailed, some Men by observing the Construction, Frame, and Relations that Words have to one another in Speech drew them into Rules, and of these afterwards made an Art ; and just so and no more did Geometry by the Dimensions, Figures, and Proportions of Things that were done long before it was in being ; nor does the present Use of one or the other extend further than this, to teach Men to speak, and write, and proportion things regularly, but not to contrive or design at all. Mathematicians are the same Things to Mechanics, as Markers in Tennis Courts are to Gamesters ; and they that ascribe all Inventions to Mathematics are as wise as those that say, no Man can play well that is not a good Marker ; as if all the Skill of a Goldsmith lay in his Balance, or a Draper in his Yard ; or that no Man can play on a Lute that is not a good Fiddle-Maker.

When his Art was in its Infancy, and had by Observation found out the Course of the Sun and Moon and their Eclipses (though imperfectly) and could predict them, which the rest of the World were ignorant of, he went further, and would undertake upon that Account to foretel any Thing, as Liars that will make one Truth make Way for a hundred Lies. He

believes his Art, or rather Science, to be wholly practical, when the greatest Part of it, and as he believes the best, is merely contemplative, and passes only among Friends to the Mathematics and no further, for which they flatter and applaud one another most virtuously.

AN EPIGRAMMATIST

IS a Poet of small Wares, whose Muse is short-winded, and quickly out of Breath. She flies like a Goose, that is no sooner upon the Wing, but down again. He was originally one of those Authors, that used to write upon white Walls, from whence his Works being collected and put together pass in the World, like single Money among those that deal in small Matters. His Wit is like Fire in a Flint, that is nothing while it is in, and nothing again as soon as it is out. He treats of all Things and Persons that come in his Way, but like one that draws in little, much less than the Life.

His Bus'ness is t' inveigh and flatter
Like parcel Parasite and Satyr.

He is a Kind of Vagabond Writer, that is never out of his Way; for nothing is beside the Purpose with him, that proposes none at all. His Works are like a running Banquet, that have much Variety but little of a Sort; for he deals in nothing but Scraps and Parcels like a Taylor's Broker. He does not write, but set his Mark upon Things, and gives no Accompt in Words at length, but only in Figures. All his Wit reaches but to four Lines, or six at the most; and if he ever venture further it tires immediately like a Post-Horse, that will go no further than his wonted Stages. Nothing agrees so naturally with his Fancy as Bawdery, which he dispenses in small Pittances to continue his Reader still in an Appetite for more.

A VIRTUOSO

IS a Well-willer to the Mathematics—He persues Knowledge rather out of Humour than Ingenuity, and endeavours rather to seem, than to be. He has nothing of Nature but an Inclination, which he strives to improve with Industry; but as no Art can make a Fountain run higher than its own Head; so nothing can raise him above the Elevation of his own Pole. He seldom converses but with Men of his own Tendency, and wheresoever he comes treats with all Men as such, for as Country-Gentlemen use to talk of their Dogs to those that hate Hunting, because they love it themselves; so will he of his Arts and Sciences to those that neither know, nor care to know any Thing of them. His Industry were admirable, if it did not attempt the greatest Difficulties with the feeblest Means: for he commonly slights any Thing that is plain and easy, how useful and ingenious soever, and bends all his Forces against the hardest and most improbable, tho' to no Purpose if attained to; for neither knowing how to measure his own Abilities, nor the Weight of what he attempts, he spends his little Strength in vain, and grows only weaker by it—And as Men use to blind Horses that draw in a Mill, his Ignorance of himself and his Undertakings makes him believe he has advanced, when he is no nearer to his End than when he set out first. The Bravery of Difficulties does so dazzle his Eyes, that he prosecutes them with as little Success, as the Taylor did his Amours to *Queen Elizabeth*. He differs from a Pedant, as *Things* do from *Words*; for he uses the same Affectation in his Operations and Experiments, as the other does in Language. He is a Haberdasher of small Arts and Sciences, and deals in as many several Operations as a baby-Artificer does in Engines. He will serve well enough for an Index, to tell what is handled in the World, but no further. He is wonderfully delighted with Rarities, and they continue still so to him, though he has shown them a thousand Times; for every new Admirer, that gapes upon them, sets him a gaping too. Next these he loves strange natural Histories; and as those, that read Romances,

though they know them to be Fictions, are as much affected as if they were true, so is he, and will make hard Shift to tempt himself to believe them first to be possible, and then he's sure to believe them to be true, forgetting that *Belief upon Belief is false Heraldry*. He keeps a Catalogue of the Names of all famous Men in any Profession, whom he often takes Occasion to mention as his very good Friends, and old Acquaintances. Nothing is more pedantic than to seem too much concerned about Wit or Knowledge, to talk much of it, and appear too critical in it. All he can possibly arrive to is but like the Monkies dancing on the Rope, to make Men wonder, how 'tis possible for *Art* to put *Nature* so much out of her Play.

His Learning is like those Letters on a Coach, where many being writ together no one appears plain. When the King happens to be at the University, and Degrees run like Wine in Conduits at public Triumphs, he is sure to have his Share; and though he be as free to chuse his Learning as his Faculty, yet like St. *Austin*'s Soul *creando infunditur*, *infundendo creatur*. *Nero* was the first Emperour of his Calling, tho' it be not much for his Credit. He is like an Elephant that, though he cannot swim, yet of all Creatures most delights to walk along a River's Side; and as in Law, *Things that appear not*, *and things that are not*, *are all one*; so he had rather not be than not appear. The Top of his Ambition is to have his Picture graved in Brass, and published upon Walls, if he has no Work of his own to face with it. His want of Judgment inclines him naturally to the most extravagant Undertakings, like that of *making old Dogs young*, *telling how many Persons there are in a Room by knocking at a Door*, *stopping up of Words in Bottles*, &c. He is like his Books, that contain much Knowledge, but know nothing themselves. He is but an Index of Things and Words, that can direct where they are to be spoken with, but no further. He appears a great Man among the ignorant, and like a Figure in Arithmetic, is so much the more, as it stands before Ciphers that are nothing of themselves. He calls himself an *Antisocordist* a Name unknown to former Ages, but spawned by the Pedantry of the present. He delights most in attempting Things beyond his Reach, and the greater Distance he shoots at, the further he is sure to be off his Mark. He

shows his Parts, as Drawers do a Room at a Tavern, to entertain them at the Expence of their Time and Patience. He inverts the Moral of that Fable of him, that caressed his Dog for fawning and leaping up upon him, and beat his Ass for doing the same Thing; for it is all one to him, whether he be applauded by an Ass, or a wiser Creature, so he be but applauded.

A JUSTICE OF PEACE

IS one that has a Patent for his Wit, and understands by Commission, in which his Wife and his Clerk are of the *Quorum*. He is Judge of the Peace, but has nothing to do with it until it is broken; and then his Business is to patch it up again. His Occupation is to keep the Peace, but he makes it keep him; and lives upon the Scraps of it, as those he commits do on the common Basket. The Constable is his Factor, and the Jaylor the Keeper of his Warehouse, and Rogues, Bawds, and Thieves his Goods. He calls taking of Pigs and Capons taking of Bail; and they pass with him for *substantial House-keepers*. Of these he takes Security, that the Delinquent shall answer it before the Sessions, that is before the Court sits next, otherwise Forfeiture of Recognizance is sure to rise up in Judgment. He binds Men over, as Highwaymen do, to unty their Purses, and then leaves them to unbind themselves again, or rather as Surgeons do, to let their Purses Blood. He makes his Commission a Patent, that no Man shall set up any Sin without Licence from him. He knows no Virtue, but that of his Commission, for all his Business is with Vice, in which he is so expert, that he can commit one Sin instead of another, as *Bribery* for *Bawdery*, and *Perjury* for *Breach of the Peace*. He uses great Care and Moderation in punishing those, that offend regularly, by their Calling, as residentiary Bawds, and incumbent Pimps, that pay Parish Duties—Shopkeepers, that use constant false Weights and Measures, these he rather prunes, that they may grow the better, than disables; but is very severe to Hawkers and Interlopers, that commit Iniquity on the Bye. He interprets the Statutes, as *Fanatics* do the Scripture, by his own Spirit;

and is most expert in the Cases of light Bread, Highways, and getting of Bastards. His whole Authority is like a *Welsh*-Hook; for his Warrant is a *Puller to her*, and his Mittimus a *thrust-her from her*. He examines bawdy Circumstances with singular Attention, and files them up for the Entertainment of his Friends, and Improvement of the Wit of the Family. Whatsoever he is else, he is sure to be a Squire, and bears Arms the first Day he bears Office; and has a more indubitate and apparent Title to *worship*, than any other Person. If he be of the long Robe he is more busy and pragmatical on the Bench, than a secular Justice; and at the Sessions, by his Prerogative, gives the Charge, which puts him to the Expence of three *Latin* Sentences, and as many Texts of Scripture; the rest is all of Course. He sells good Behaviour, and makes those, that never had any, buy it of him at so much a Dose, which they are bound to take off in six Months or longer, as their Occasions require. He is apt to mistake the Sense of the Law, as when he sent a zealous Botcher to Prison for *sewing* Sedition, and committed a Mountebank for *raising* the Market, because he set up his Bank in it. Much of his Business and Ability consists in the distributive Justice of disposing of Bastards, before they are born, to the right Proprietors, that no Parish may be wronged, and forced to pay for more Fornication, than they have had Occasion for. Next this he does his Country signal Service in the judicious and mature Legitimation of tipling Houses, that the Subject be not imposed upon with illegal and arbitrary Ale. At the Sessions his Recognisances appear, or hide their Heads, according as his Wife and Clerk have found the Bill; for Delinquents, like Aldermen, that fine for't, are excused, otherwise they must stand and bear Office in the Court, tho' it be but to be whipped, or set in the Pillory. If he be of the *Quorum* he is a double Justice, and ought, like a double Jugg, to hold as much as two simple ones; but if he hap to be empty and out of Justice in any Business, he is not at Home; or not at Leisure, and so the Matter is transmitted to the next in Capacity. His Conscience is never troubled for his own Sins, especially those of Commission (which he takes to be but the Privilege of his Place) for he finds it is Business enough for one Man, to have to do with those of others.

A FANATIC.

SAINT *Paul* was thought by *Festus* to be mad with too much Learning; but the *Fanatics* of our Times are mad with too little. He chooses himself one of the *Elect*, and packs a Committee of his own Party to judge the twelve Tribes of *Israel*. The *Apostles* in the primitive Church worked Miracles to confirm and propagate their Doctrine; but he thinks to confirm his by working at his Trade. He assumes a Privilege to impress what Text of Scripture he pleases for his own Use, and leaves those that make against him for the Use of the Wicked. His Religion, that tends only to Faction and Sedition, is neither fit for Peace nor War, but Times of a Condition between both; like the Sails of a Ship, that will not endure [a] Storm, and are of no Use at all in a Calm. He believes it has enough of the primitive Christian, if it be but persecuted as that was, no Matter for the Piety or Doctrine of it; as if there were nothing required to prove the Truth of a Religion but the Punishment of the Professors of it; like the old Mathematicians, that were never believed to be profoundly knowing in their Profession, until they had run through all Punishments, and just 'scaped the Fork. He is all for suffering for Religion, but nothing for acting; for he accounts *good Works* no better than Encroachments upon the Merits of *free believing*, and a good Life the most troublesome and unthrifty Way to Heaven. He canonizes himself a Saint in his own Life-time, as the more sure and certain Way, and less troublesome to others. He outgrows Ordinances, as a 'Prentice that has served out his Time does his Indentures, and being a Freeman supposes himself at Liberty to set up what Religion he pleases. He calls his own supposed Abilities *Gifts*, and disposes of himself like a Foundation designed to pious Uses, although, like others of the same Kind, they are always diverted to other Purposes. He owes all his *Gifts* to his Ignorance, as Beggars do the Alms they receive to their Poverty. They are such as the *Fairies* are said to drop in Men's Shoes, and when they are discovered to give them over and confer no more; for when his Gifts are

discovered they vanish, and come to nothing. He is but a Puppet Saint, that moves he knows not how, and his Ignorance is the dull leaden Weight that puts all his Parts in Motion. His outward Man is a Saint, and his inward Man a Reprobate; for he carries his Vices in his Heart, and his Religion in his Face.

AN INTELLIGENCER

WOULD give a Peny for any Statesman's Thought at any Time. He travels abroad to guess what Princes are designing by seeing them at Church or Dinner; and will undertake to unriddle a Government at first Sight, and tell what Plots she goes with, male or female; and discover, like a Mountebank, only by seeing the public Face of Affairs, what private Marks there are in the most secret Parts of the Body politic. He is so ready at Reasons of State, that he has them, like a Lesson, by Rote: but as Charlatans make Diseases fit their Medicines, and not their Medicines Diseases; so he makes all public Affairs conform to his own established Reason of State, and not his Reason, though the Case alter ever so much, comply with them. He thinks to obtain a great Insight into State-Affairs by observing only the outside Pretences and Appearances of Things, which are seldom or never true; and may be resolved several Ways all equally probable; and therefore his Penetrations into these Matters are like the Penetrations of Cold into natural Bodies, without any Sense of itself, or the Thing it works upon—For all his Discoveries in the End amount only to Entries and Equipages, Addresses, Audiences, and Visits, with other such politic Speculations, as the Rabble in the Streets is wont to entertain itself withal. Nevertheless he is very cautious not to omit his Cipher, though he writes nothing but what every one does, or may safely know; for otherwise it would appear to be no Secret. He endeavours to reduce all his Politics into Maxims, as being most easily portable for a travelling Head, though, as they are for the most Part of slight Matters, they are but, like Spirits drawn out of Water, insipid and good for nothing. His Letters are a Kind

of Bills of Exchange, in which he draws News and Politics upon all his Correspondents, who place it to Accompt, and draw it back again upon him; and though it be false, neither cheats the other, for it passes between both for good and sufficient Pay. If he drives an inland Trade, he is Factor to certain remote Country *Virtuosos*, who finding themselves unsatisfied with the Brevity of the *Gazette* desire to have Exceedings of News, besides their ordinary Commons. To furnish those he frequents Clubs and Coffee-Houses, the Markets of News, where he engrosses all he can light upon; and, if that do not prove sufficient, he is forced to add a Lye or two of his own making, which does him double Service; for it does not only supply his Occasions for the present, but furnishes him with Matter to fill up Gaps the next Letter with retracting what he wrote before, and in the mean-time has served for as good News as the best; and, when the Novelty is over it is no Matter what becomes of it, for he is better paid for it than if it were true.

A PROSELITE.

A Priest stole him out of the Craddle, like the Fairies, and left a Fool and Changeling in his Place. He new dyes his Religion, and commonly into a sadder and darker Colour than it was before. He gives his Opinion the Somer-Salt, and turns the wrong Side of it outwards. He does not mend his Manners, but botch them with Patches of another Stuff and Colour. Change of Religion being for the most Part used by those, who understand not why one Religion is better than another, is like changing of Money two Sixpences for a Shilling; both are of equal Value, but the Change is for Convenience or Humour. There is nothing more difficult than a Change of Religion for the better; for as all Alterations in Judgment are derived from a precedent confest Error, that Error is more probably like to produce another, than any Thing of so different a Nature as Truth. He imposes upon himself in believing the Infirmity of his Nature to be the Strength of his Judgment, and thinks he changes his Religion when he changes himself, and turns as naturally from one thing to

another, as a Maggot does to a Fly. He is a Kind of Freebooty and Plunder, or one Head of Cattle driven by the Priests of one Religion out of the Quarters of another; and they value him above two of their own: for beside the Glory of the Exploit they have a better Title to him, (as he that is conquered is more in the Power of him that subdued him, than he that was born his Subject) and they expect a freer Submission from one that takes Quarter, than from those that were under Command before. His Weakness, or Ignorance, or both, are commonly the chief Causes of his Conversion; for if he be a Man of a Profession, that has no Hopes to thrive upon the Accompt of mere Merit, he has no Way so easy and certain, as to betake himself to some forbidden Church, where, for the common Cause's Sake, he finds so much brotherly Love and Kindness, that they will rather employ him than one of another Persuasion though more skilful; and he gains by turning and winding his Religion as Tradesmen do by their Stocks. The Priest has commonly the very same Design upon him; for he that is not able to go to the Charges of his Conversion may live free enough from being attacked by any Side. He was troubled with a Vertigo in his Conscience, and nothing but Change of Religion, like Change of Air, could cure him. He is like a Sick-man, that can neither lye still in his Bed, nor turn himself but as he is helped by others. He is like a Revolter in an Army; and as Men of Honour and Commanders seldom prove such, but common Soldiers Men of mean Condition frequently to mend their Fortunes: So in Religion Clergymen, who are Commanders, seldom prevail upon one another, and, when they do, the Proselyte is usually one, who had no Reputation among his own Party before, and after a little Trial finds as little among those, to whom he revolts.

A CLOWN

IS a Centaur, a Mixture of Man and Beast, like a Monster engendred by unnatural Copulation, a Crab engrafted on an Apple. He was neither made by Art, nor Nature, but in Spight of both, by evil Custom. His perpetual Conversation with Beasts has rendered him one of them, and he is among Men but a naturalized Brute. He appears by his Language, Genius and Behaviour to be an Alien to Mankind, a Foreigner to Humanity, and of so opposite a Genius, that 'tis easier to make a *Spaniard* a *Frenchman*, than to reduce him to Civility. He disdains every Man that he does not fear, and only respects him, that has done him Hurt, or can do it. He is like *Nebuchadnezzar* after he had been a Month at Grass, but will never return to be a Man again as he did, if he might; for he despises all Manner of Lives but his own, unless it be his Horse's to whom he is but Valet de-Chambre. He never shews himself humane or kind in any Thing, but when he pimps to his Cow, or makes a Match for his Mare; in all Things else he is surly and rugged, and does not love to be pleased himself, which makes him hate those that do him any Good. He is a *Stoic* to all Passions but Fear, Envy, and Malice; and hates to do any Good, though it cost him nothing. He abhors a Gentleman because he is most unlike himself, and repines as much at his Manner of Living, as if he maintained him. He murmurs at him as the Saints do at the Wicked, as if he kept his Right from him; for he makes his Clownery a Sect, and damns all that are not of his Church. He manures the Earth like a Dung-hill, but lets himself lye Fallow, for no Improvement will do good upon him. *Cain* was the first of his Family, and he does his Endeavour not to degenerate from the original Churlishness of his Ancestor. He that was fetched from the Plough to be made Dictator had not half his Pride and Insolence; nor *Caligula*'s Horse, that was made Consul. All the worst Names that are given to Men are borrowed from him, as *Villain*, *Deboyse*, *Peasant*, &c. He wears his Cloaths like a Hide, and shifts them no oftner than a Beast does his Hair. He is a Beast, that *Gesner* never thought of.

A QUIBBLER

IS a Jugler of Words, that shows Tricks with them, to make them appear what they were not meant for, and serve two Senses at once, like one that plays on two *Jews* Trumps. He is a Fencer of Language, that falsifies his Blow, and hits where he did not aim. He has a foolish Slight of Wit, that catches at Words only, and lets the Sense go, like the young Thief in the Farce, that took a Purse, but gave the Owner his Money back again. He is so well versed in all Cases of Quibble, that he knows when there will be a Blot upon a Word, as soon as it is out. He packs his Quibbles like a Stock of Cards, let him but shuffle, and cut where you will, he will be sure to have it. He dances on a Rope of Sand, does the *Somerset*, *Strapado*, and *half-strapado* with Words, plays at all manner of Games with *Clinches*, *Carwickets*, and *Quibbles*, and talks *under-Leg*. His Wit is left-handed, and therefore what others mean for right, he apprehends quite contrary. All his Conceptions are produced by equivocal Generation, which makes them justly esteemed but Maggots. He rings the Changes upon Words, and is so expert, that he can tell at first Sight, how many Variations any Number of Words will bear. He talks with a *Trillo*, and gives his Words a double Relish. He had rather have them bear two Senses in vain and impertinently, than one to the Purpose, and never speaks without a Lere-Sense. He talks nothing but Equivocation and mental Reservation, and mightily affects to give a Word a double Stroke, like a Tennis-Ball against two Walls at one Blow, to defeat the Expectation of his Antagonist. He commonly slurs every fourth or fifth Word, and seldom fails to throw Doublets. There are two Sorts of Quibbling, the one with Words, and the other with Sense, like the Rhetoricians *Figuræ Dictionis & Figuræ Sententiæ*—The first is already cried down, and the other as yet prevails; and is the only Elegance of our modern Poets, which easy Judges call *Easiness*; but having nothing in it but *Easiness*, and being never used by any lasting Wit, will in wiser Times fall to nothing of itself.

A WOOER

STANDS Candidate for Cuckold, and if he miss of it, it is none of his Fault; for his Merit is sufficiently known. He is commonly no Lover, but able to pass for a most desperate one, where he finds it is like to prove of considerable Advantage to him; and therefore has Passions lying by him of all Sizes proportionable to all Women's Fortunes, and can be indifferent, melancholy, or stark-mad, according as their Estates give him Occasion; and when he finds it is to no Purpose, can presently come to himself again, and try another. He prosecutes his Suit against his Mistress as Clients do a Suit in Law, and does nothing without the Advice of his learned Council, omits no Advantage for want of soliciting, and, when he gets her Consent, overthrows her. He endeavours to match his Estate, rather than himself, to the best Advantage, and if his Mistress's Fortune and his do but come to an Agreement, their Persons are easily satisfied, the Match is soon made up, and a Cross Marriage between all four is presently concluded. He is not much concerned in his Lady's Virtues, for if the Opinion of the *Stoics* be true, *that the virtuous are always rich*, there is no doubt, but she that is rich must be virtuous. He never goes without a List in his Pocket of all the Widows and Virgins about the Town, with Particulars of their Jointures, Portions, and Inheritances, that if one miss he may not be without a Reserve; for he esteems *Cupid* very improvident, if he has not more than two Strings to his Bow. When he wants a better Introduction, he begins his Addresses to the Chamber-maid, like one that sues the Tenant to eject the Landlord, and according as he thrives there makes his Approaches to the Mistress. He can tell readily what the Difference is between Jointure with Tuition of Infant, Land, and Money of any Value, and what the Odds is to a Penny between them all, either to take or leave. He does not so much go a wooing as put in his Claim, as if all Men of Fortune had a fair Title to all Women of the same Quality, and therefore are said to demand them in Marriage. But if he be a Wooer of Fortune, that designs to raise himself by it, he makes wooing his Vocation, deals with all Matchmakers, that

are his Setters, is very painful in his Calling, and, if his Business succeed, steals her away and commits Matrimony with a felonious Intent. He has a great desire to beget Money on the Body of a Woman, and as for other Issue is very indifferent, and cares not how old she be, so she be not past Money-bearing.

AN IMPUDENT MAN

IS one, whose want of Money and want of Wit have engaged him beyond his Abilities. The little Knowledge he has of himself being suitable to the little he has in his Profession has made him believe himself fit for it. This double Ignorance has made him set a Value upon himself, as he that wants a great deal appears in a better Condition, than he that wants a little. This renders him confident, and fit for any Undertaking, and sometimes (such is the concurrent Ignorance of the World) he prospers in it, but oftner miscarries, and becomes ridiculous; yet this Advantage he has, that as nothing can make him see his Error, so nothing can discourage him that Way; for he is fortified with his Ignorance, as barren and rocky Places are by their Situation, and he will rather believe that all Men want Judgment, than himself. For as no Man is pleased, that has an ill Opinion of himself, Nature, that finds out Remedies herself, and his own Ease render him insensible of his Defects—From hence he grows impudent; for as Men judge by Comparison, he knows as little what it is to be defective, as what it is to be excellent. Nothing renders Men modest, but a just Knowledge how to compare themselves with others; and where that is wanting, Impudence supplies the Place of it: for there is no *Vacuum* in the Minds of Men, and commonly, like other Things in Nature, they swell more with Rarefaction than Condensation. The more Men know of the World, the worse Opinion they have of it; and the more they understand of Truth, they are better acquainted with the Difficulties of it, and consequently are the less confident in their Assertions, especially in matters of Probability, which commonly is squint-ey'd, and looks nine Ways at once. It is the Office of a just

Judge to hear both Parties, and he that considers but the one Side of Things can never make a just Judgment, though he may by Chance a true one. Impudence is the Bastard of Ignorance, not only unlawfully, but incestuously begotten by a Man upon his own Understanding, and laid by himself at his own Door, a Monster of unnatural Production; for Shame is as much the Propriety of human Nature (though overseen by the Philosophers) and perhaps more than Reason, laughing, or looking asquint, by which they distinguish Man from Beasts; and the less Men have of it, the nearer they approach to the Nature of Brutes. Modesty is but a noble Jealousy of Honour, and Impudence the Prostitution of it; for he, whose Face is proof against Infamy, must be as little sensible of Glory. His Forehead, like a voluntary Cuckold's, is by his Horns made Proof against a Blush. Nature made Man barefaced, and civil Custom has preserved him so; but he that's impudent does wear a Vizard more ugly and deformed than Highway Thieves disguise themselves with. Shame is the tender moral Conscience of good Men. When there is a Crack in the Skull, Nature herself with a tough horny Callus repairs the Breach; so a flaw'd Intellect is with a brawny Callus Face supplied. The Face is the Dial of the Mind; and where they do not go together, 'tis a Sign, that one or both are out of Order. He that is impudent is like a Merchant, that trades upon his Credit without a Stock, and if his Debts were known, would break immediately. The Inside of his Head is like the Outside; and his Peruke as naturally of his own Growth, as his Wit. He passes in the World like a Piece of Counterfeit Coin, looks well enough until he is rubbed and worn with Use, and then his Copper Complexion begins to appear, and nobody will take him, but by Owl-light.

CHARACTERS

AN IMITATER

IS a counterfeit Stone, and the larger and fairer he appears the more apt he is to be discovered, whilst small ones, that pretend to no great Value, pass unsuspected. He is made like a Man in Arras-Hangings, after some great Master's Design, though far short of the Original. He is like a Spectrum or walking Spirit, that assumes the Shape of some particular Person, and appears in the Likeness of something that he is not, because he has no Shape of his own to put on. He has a Kind of Monkey and Baboon Wit, that takes after some Man's Way, whom he endeavours to imitate, but does it worse than those Things that are naturally his own; for he does not learn, but take[s] his Pattern out, as a Girl does her Sampler. His whole Life is nothing but a Kind of Education, and he is always learning to be something that he is not, nor ever will be: For Nature is free, and will not be forced out of her Way, nor compelled to do any Thing against her own Will and Inclination. He is but a Retainer to Wit, and a Follower of his Master, whose Badge he wears every where, and therefore his Way is called *servile Imitation*. His Fancy is like the innocent Lady's, who by looking on the Picture of a *Moor* that hung in her Chamber conceived a Child of the same Complexion; for all his Conceptions are produced by the Pictures of other Men's Imaginations, and by their Features betray whose Bastards they are. His Muse is not inspired but infected with another Man's Fancy; and he catches his Wit, like the Itch, of somebody else that had it before, and when he writes he does but scratch himself. His Head is, like his Hat, fashioned upon a Block, and wrought in a Shape of another Man's Invention. He melts down his Wit, and casts it in a Mold: and as metals melted and cast are not so firm and solid, as those that are wrought with the Hammer; so those Compositions, that are founded and run in other Men's Molds, are always more brittle and loose than those, that are forged in a Man's own Brain. He binds himself Prentice to a Trade, which he has no Stock to set up with, if he should serve out his Time, and live to be made free. He runs a whoring after another Man's Inventions (for he has none of his own to tempt him to an incontinent Thought) and begets a Kind of Mungrel Breed, that never comes to good.

A TIME-SERVER

WEARS his Religion, Reason, and Understanding always in the Mode; and endeavours as far as he can to be one of the first in the Fashion, let it change as oft as it can. He makes it his Business, like a politic *Epicure*, to entertain his Opinion, Faith, and Judgment, with nothing but what he finds to be most in Season; and is as careful to make his Understanding ready according to the present Humour of Affairs, as the Gentleman was, that used every Morning to put on his Cloaths by the Weather-Glass. He has the same reverend Esteem of the modern Age, as an Antiquary has for venerable Antiquity; and like a Glass receives readily any present Object, but takes no Notice of that which is past, or to come. He is always ready to become any Thing as the Times shall please to dispose of him, but is really nothing of himself; for he that sails before every Wind can be bound for no Port. He accounts it Blasphemy to speak against any Thing in present Vogue, how vain or ridiculous soever, and Arch-Heresy to approve of any Thing, though ever so good and wise, that is laid by; and therefore casts his Judgment and Understanding upon Occasion, as Bucks do their Horns, when the Season arrives to breed new against the next, to be cast again. He is very zealous to shew himself, upon all Occasions, a true Member of the Church for the Time being, that has not the least Scruple in his Conscience against the Doctrine or Discipline of it, as it stands at present, or shall do hereafter, unsight unseen: for he is resolved to be always for the Truth, which he believes is never so plainly demonstrated as in that Character, that says—*It is great and prevails*, and in that Sense only fit to be adhered to by a prudent Man, who will never be kinder to Truth than she is to him; for suffering is a very *evil Effect*, and not like to proceed from a *good Cause*. He is a Man of a right public Spirit, for he resigns himself wholly to the Will and Pleasure of the Times; and, like a zealous implicit Patriot, believes as the State believes, though he neither knows, nor cares to know, what that is.

A PRATER

IS a common Nusance, and as great a Grievance to those that come near him as a Pewterer is to his Neighbours. His Discourse is like the braying of a Mortar, the more impertinent the more voluble and loud, as a Pestle makes more Noise when it is rung on the Sides of a mortar, than when it stamps downright and hits upon the Business. A Dog that opens upon a wrong Scent will do it oftner than one that never opens but upon a right. He is as longwinded as a Ventiduct, that fills as fast as it empties, or a Trade-Wind, that blows one Way for half a Year together, and another as long, as if it drew in its Breath for six Months, and blew it out again for six more. He has no Mercy on any Mans Ears or Patience, that he can get within his Sphere of Activity, but tortures him, as they correct Boys in *Scotland*, by stretching their Lugs without Remorse. He is like an Earwig, when he gets within a Man's Ear he is not easily to be got out again. He will stretch a Story as unmercifully as he does the Ears of those he tells it to, and draw it out in length like a Breast of Mutton at the *Hercules* Pillars, or a Piece of Cloth set on the Tenters, till it is quite spoiled and good for nothing. If he be an Orator, that speaks *distinctè et ornatè*, though not *aptè*, he delivers his Circumstances with the same mature Deliberation, that one that drinks with a Gusto swallows his Wine, as if he were loth to part with it sooner than he must of Necessity; or a Gamester, that pulls the Cards that are dealt him one by one, to enjoy the Pleasure more distinctly of seeing what Game he has in his Hand. He takes so much Pleasure to hear himself speak, that he does not perceive with what Uneasiness other Men endure him, though they express it ever so plainly; for he is so diverted with his own Entertainment of himself, that he is not at Leisure to take Notice of any else. He is a *Siren* to himself, and has no Way to escape Shipwreck but by having his Mouth stoped, instead of his Ears. He plays with his Tongue as a Cat does with her Tail, and is transported with the Delight he gives himself of his own making. He understands no Happiness like that of having

an Opportunity to shew his Abilities in public, and will venture to break his Neck to shew the Activity of his Eloquence, for *the Tongue is* not only *the worst Part of a bad Servant*, but of an ill Master, that does not know how to govern it; for then it is like *Gusman*'s Wife, *very headstrong and not sure of Foot.*

[AN HERMETIC PHILOSOPHER.]

HE is a Kind of Hector in Learning, that thinks to maintain himself in Reputation by picking Quarrels with his gentle Readers, and compounding them to his own Advantage; as if he meant to baffle their Understandings, and fright them into a reverend Opinion of his great Abilities. He comes forth in public with *his concealed Truths*, as he calls them, like one that had stolen something under his Cloak; and being afraid to be stopped falls foul on any Man, that has the ill Hap to be in his Way: for if you dislike him it is at your own Peril, he is sure to put in a Caveat beforehand against your Understanding; and, like a Malefactor in Wit, is always furnished with Exceptions against his Judges. This puts him upon perpetual Apologies, Excuses, and Defences, but still by Way of Defiance, in a Kind of whiffling Strain, without Regard of any Man, that he thinks will stand in the Way of his Pageant. He shews as little Respect to Things as Persons; for his constant Method is to shuffle Things of different Kinds together, like a Pack of Cards, and then deal them out as they happen. He pretends to contemn the present Age, and address his Writings to Posterity, to shew, that he has a better Opinion of his own Prophesy, than the Knowledge of any Man now living; and that he understands more of the Ages to come, than this does of him. Next to Posterity he is in love with Antiquity, of which he seems to be so fond, that he contemns *Seth*'s Pillars as modern, and derives the Pedigree of Magic from *Adam*'s first green Britches; because Fig-leaves being the first Cloaths, that Mankind wore, were only used for Covering, and therefore are the most ancient Monuments of concealed Mysteries.

He controuls his fellow Labourers in the Fire with as much Empire and Authority, as if he were sole Overseer of the *great Work*, to which he lights his Reader like an *ignis fatuus*, which uses to mislead Men into Sloughs and Ditches; for when he has mired him in the *Chaos*, and told him, that the *Philosophers Stone* is Water, or a Powder, he leaves him in the Dark. With this Chaos he makes more Work, than the Fellow that interprets to the show of it, and with no less Astonishment to the ignorant. Such of his learned Discoveries, that signify any Thing, though it be vulgar and common, he calls *experimental truths*, and those that mean nothing *Mysteries*, which with him is but another Word for Nonsense, though it be supported, like Heraldry, with Eagles, Dragons, and Lions; but as the Poet observes

> ——— *Canibus pigris, scabieque vetusta*
> *Nomen erit Tigris, Leo, Pardus, siquid adhuc sit*
> *Quod fremit in Terris violentius* ———

so the Sense of these terrible Terms is equally contemptible; for a Maggot is of a higher Form in Nature than any Production of Metals. His War with the Schoolmen is not amiss, but he persecutes it unmercifully, without giving Quarter; though being a Writer of Fortune he might consider his own Interest, and remember that they keep him in constant Employment: for whensoever he has Occasion to digress, that is to write more than six Lines, if the Schoolmen, or the Chaos, or *the great Work* did not supply him, according as he is disposed either to rail or cant, I know not what would become of him. To this Canting he is so constantly inclined, that he bestows no small Pains in devising Nick-names for himself and his Patron, to whom he writes like one that whispers aloud, and says that in his Ear, that is meant for the hearing of others. The Judgment of this Gentleman is his Privilege, and his Epistles to him are like counterfeit Passes, which he makes for himself, and believes they will carry him through, though the Person be so unknown, that nobody can guess by his Account, whether he be his Tutor or his Pupil.

He adores *Cornelius Agrippa* as an Oracle, yet believes he understands more of his Writings than he did himself; for he

will not take his own Testimony concerning his three Books of occult Philosophy, which he confesses to have written without Wit or Judgment. Yet it cannot be denied but he is very impartial to himself; for in forbidding his Disciples to read any modern Books, but only *Sandivogius* and *Enchiridion physicæ restitutæ*, he does Justice on his own Works, and very ingenuously shews us how they are best to be understood. This *Physica restituta* is his *great Magistery*, two Lines of which he uses to project upon his baser Metal, and make it multiply to twice as many Pages. These are commonly set forth like a Shopkeeper's Stall, with so much of his coarser Wares, as will only serve to shew what he deals in—The best you may suppose is laid up carefully; for he always tells you what he could tell you, whereby it appears the Purpose of his Writing is but to let you know, that he knows, which if you can but attain to you are sufficiently learned, and may pass for *verè adeptus*; though otherwise he will not allow any Man to be free of the *Philosophers*, that has not only served out his Time to a Furnace, but can cant and spit Fire like a Jugler. He is so full of the *great Secret*, that he cannot possibly hold, but is fain, when he is treating of other Matters, to withdraw very abruptly, and vent himself, *sed clam et cum scrobe*, like him that digged a Hole in the Ground to whisper in, for nobody must expect to be the wiser for it; but though he bury his Talent, he never fails to write an Epitaph upon it, that shall improve it more among the credulous, than if he had put it forth. Yet no Man must say so, that will not either own, or contemn the Title of *barbarous* and *ignorant*; for with such Language he uses to fortify the weaker Parts of his Works, like a Ditch, against those, that shall venture to attempt them. He believes a Scholar can no more live in the University, than a Serpent in *Ireland*: but those weak and feeble Wits, that will not carry Point-Blank, must be fain to aim above the Mark, or else they will shoot too low. He hath taken much Pains to prove, that Magic is not conjuring; and that Sir *Henry Cornelius* was no Conjurer, nor his Dog a Devil, but a mere natural Dog, though he confesses, he could not chuse but have more in him than another Dog, having served such a Master, who in his Preface to *Lully*'s *Ars brevis* professes in a few Weeks to have made ignorant old Men and young Children, with a mere Trick,

able to dispute in all Sorts of Learning with the most profound Doctors in *Europe*.

He adores the *Brethren of the Rosy-Cross* as the only Owls of *Athens* that can see in the Dark; and wonders at them, like one of the Rabble of Birds—These are a Kind of *Philosophers Errant*, that wander up and down upon Adventures, and have an enchanted Castle, invisible to all but themselves, to which they are bound by their Order to repair at certain Seasons. In this Tabernacle rests the Body of their Prophet or Founder, who dying, as they affirm, hid himself in a Kind of invisible Oven, where after an hundred Years he was discovered by a Kind of Prophesying Door, not overbaked nor cold, but warm, and looking (like a Woodcock's Head stuck in the Lid of a Pye) as if he were alive. With him they found a World of most precious Secrets and Mysteries, with a deal of Treasure, and a Dictionary of all those Names, that *Adam* gave the Creatures; and these they have since given one another: for they profess to understand the Language of Beasts and Birds, as they say *Solomon* did, else he would never have said—*The Fowls of the Air can discover Treason against Princes*. This Knowledge, they affirm, may be attained by Eating, in a planetary Moment, a Rasher made of the Liver of a Camelion, the only broiled Lexicon in the World. For they will undertake to teach any Kind of mysterious Learning in the World by Way of Diet; and therefore have admirable Receipts, to make several Dishes for *Talisman*, *Magic*, and *Cabal*, in which Sciences a Man of an ingenious Stomach may eat himself into more Knowledge at a Meal, than he could possibly arrive at by seven Years Study.

They are better acquainted with the intelligible World, than they are with this; and understand more of Ideas, than they do of Things. This intelligible World is a Kind of *Terra incognita*, a *Psittacorum Regio*, of which Men talk what they do not understand. They would have us believe, that it is but the Counterpart of the elementary World; and that there is not so much as an individual Beard upon the Face of the Earth, that has not another there perfectly of the same Colour and Cut to match it. Next to this, as they tell us, lies the celestial World,

in which they are at Home—All the Dukes, Earls, and Barons in the Planets are their Godsons, if not their Bastards. These Lords spiritual hold so perfect a Conformance in all their Manners, Customs, and Usages with ours upon Earth, that a learned Antiquary would certainly conclude, they were at first some Colony transplanted hence. With these they are so familiar, that they have a Particular of every one's Estate, and can tell how many Tenants he has, that hold their Lands of him. These Spirits they use to catch by the Noses with Fumigations, as St. *Dunstan* did the Devil with a Pair of Tongs, and make them compound for their Liberty by discovering Secrets. By this Means they have found out the Way to make planetary Mousetraps, in which Rats and Mice shall take themselves without the Expence of toasted Cheese and Bacon. They have fine Devices to make counterfeit Maggots of Lute-Strings, translate Agues into Dogs, or fright them away with Spiders; to cure the Tooth-ach or sore Eyes with Medicines laid to the Imagination; kill Rats and Warts with Rhimes; quote Moles on any Part of the Body by an Index in the Face; discover lost Maidenheads; pimp with Figures, Charms, and Characters; cut Noses out of Buttocks with *Taliacotius*; blow the Philosophers Fire with Words of pure Wind, and draw the glorify'd Spirit of the Elixir not out of gross Matter, but the pure incorporeal Hope and Faith of the Credulous, which is the best and the most rational Way of Multiplication; for a small Dose so prepared, and projected upon the dullest Metal, converts it presently into Gold ready coined. They have found out a Way to make invisible Hour-glasses for gifted Brethren to preach by, who would give Offence to tender Consciences, if it should seem, as if the Spirit could enable them to understand what to say, but not how much, without the Help of a carnal Hour-glass. They are now carrying on a *thorough-Reformation* in the celestial World—They have repaired the old Spheres, that were worn as thin as a Cob-web, and fastened the Stars in them with a Screw, by which means they may be taken off, and put on again at Pleasure. They have pulled down all the ancient Houses of the Planets, and set up Tents in their Places, as being more convenient in regard of their Easiness to be removed upon all Occasions. They have lately fallen on *Du-Bartas*'s Design to new-christen all the Constella-

tions, and give them Scripture Names, a Work no doubt of singular Piety, and like in Time to convert the Astrologers, when they shall derive the Principles and Rudiments of their Science from divine Authority, which now they are fain to borrow of the old heathen Poets. This in Process of Time may enable them (as well as other Trades) to preach for themselves, and save the Charge of having old Mungril Rabines, that are three Quarters Priest, to make their Art as lawful as they can, with mighty Arguments drawn from Etymologies and Anagrams. But their Intelligence in the upper World is nothing to what they have in the infernal; for they hold exact Correspondence with the Devils, and can give a perfect Account of their ecclesiastical, civil, and military Discipline. By their Advice the Fiends lately attempted a *Reformation* of their Government, that is, to bring all Things into Confusion, which among them is the greatest Order. They have placed *Mum*, *Hum*, and *Rhubarbum* on the Bench again since they received a Writ of Ease, and have given the Pettifogging Devils, that were thrown over the Bar for their Honesty, leave to practise again, having first taken an *Engagement* to be true and faithful to the Government. They have entertained the *Furies* again, that were turned out of Service by the later Poets, and given *Charon* a new Coat and Badge. Indeed for their Militia, being out of the Way of Philosophers, they are not so exactly versed in it, and therefore are forced to raise old Poetical Spirits only for Show, and to make up their Number (like a Captain, that makes a false Number) in which *Cerberus* passes and receives Pay for three. All this they perform by Virtue and Dint of Numbers, which they will have to run through the three Worlds like a Ladder of Ropes, holding the same Proportion in them all, and the universal Privilege of *the great Serpent*, which they can prove to be the golden Bough, that served *Æneas* for a Pass to go to Hell with. These Numbers they believe to be the better Sort of Spirits, by the Largeness of their Dominion, which extends from beyond the intelligible World, through all the inferior Worlds, to the Center, which is the uttermost bound of their Empire that Way. They had like to have been chosen Principles in the elementary World, in the Room of old doating *Privation*, but that *Darkness* carried it with the *Brotherhood* in an indirect Way, having cast

a Mist before their learned Eyes. They have agreed upon a Truce and Cessation of Hostility between the Elements, and are like to conclude a Peace, by declaring the old Quarrel to arise from the *Intension*, and not from the *Element*, which is a clear Confutation of that old Maxim—*ex nihilo nihil fit*. They believe, that Spirits have a strange natural Allegiance to hard Words, though they mean nothing; by which it should seem, that a well-taught Jackdaw, or one of *James Howel*'s Trees may be as able a Conjurer as *Friar Bacon* himself. Next to Words they are catched with Characters, which are nothing else but Marks, that Spirits make for their Names, because they cannot write—These the *Brethren* have always in Blanks, to which they can write what they please, and then arrest them upon it, and keep them safe, until they put in Bail to answer *whatsoever they shall be demanded*. By this means they have found out, who is the true Owner of the *Beast* in the *Apocalyps*, which has long passed for a Stray among the Learned; what is the true Product of 666, that has rung like *Whittington*'s Bells in the Ears of Expositors; how long it is to the Day of Judgment, and, which is more wonderful, whether it shall be in Winter or Summer. They can tell the Age of *Time* without looking into his Mouth, like a Horse's, as the Chronologers do, or searching the Church-Book: for they have certain historical Spirits, that will give them as able an Account of the general History of the World, as *Rosse* himself. By the Help of these they can immediately tell, who was the first Christian Cobler, without diving into *Arabic* Short-Hand, or travelling far into the *East* (as some have done) to fetch that, which they might have had at home in the Legend—A very learned Oversight.

They have found out an admirable Way to decide all Controversies, and resolve Doubts of the greatest Difficulty by Way of *horary Questions*; for as the learned Astrologers, observing the Impossibility of knowing the exact Moment of any Man's Birth, do use very prudently *to cast the Nativity of the Question* (like him, that swallowed the Doctor's Bill instead of the Medicine) and find the Answer as certain and infallible, as if they had known the very Instant, in which the Native, as they call him, crept into the World: so in Questions either so

subtile and obscure, that Truth plays least in Sight, and Words and Terms go for no more than a Jugler's Canting; the only Way in the World is to consider the critical Minute of the Question, and from thence resolve it. This had been an excellent Course for the old Roundheaded *Stoics* to find out, whether *Bonum was Corpus, or Virtue an Animal*, about which they had so many fierce Encounters in their *Stoa*, that about one thousand four hundred and forty lost their Lives upon the Place, and far many more their Beards, and Teeth, and Noses—But this had never been, had the *Brethren* lived in those Days, who can not only part all the mad Frays of Controversy in Philosophy, but Religion also, and, like true canonical Constables, make those spiritual Swash-Bucklers deliver up their Weapons, and keep the Peace. Nor is their Power and Authority less in composing of civil Differences; for they have a Receipt to make two Armies, that are drawn up ready to fight, put up their Swords and face about. This is so easy, they say, that it has been done by Women: but their Way is to raise a Storm, which they can do at any Time with the Liver of a Wolf, and make it thunder and lighten, as easily as strike Fire in a Tinder-Box. This, they say, has been experimented between *Hanibal* and the *Romans*; and certainly it is more probable than that Course, which some modern Philosophers have taken to do it by Way of Argument, which is so preposterous, that they believe, they can prevent or compose all civil Wars by proving, that Mankind was born to nothing else; and will undertake to persuade Men to Subjection and Obedience by making it appear, that Nature brought them forth all equal: that pretend to secure the Titles of Princes by proving, that whosoever can get their Power from them has a Right to it; and persuade them and their Subjects to observe imaginary Contracts by arguing, that they are invalid as soon as made—But had these Men conversed with the *Brethren*, they would never have brought Contradictions so barefaced together, but have drest them up with some pretty Disguise, which they have always ready for such Occasions, that, though they had been never so subtile and senseless, should have made them pass at least for Mysteries. For though they very much contemn any Knowledge, that is either derived from Sense or reducible to it; and account Demonstration too gross and low an Aim for the

sublime Speculations of the Intellect: Though they believe their own Senses base and unworthy of their Notice (like that delicate *Roman*, who being put in his Litter by his Servants, asked, whether he sat or no) yet they never apply themselves to any Thing abstruse or subtile, but with much Caution; and commonly resolve all Questions of that Nature by Numbers—*Monades*, *Triades*, and *Decades*, are with them a Kind of philosophical *Fulhams*, with which, like cunning Gamesters, they can throw what they please, and be sure to win; for no Body can disprove them. And truly they are much to be commended, if for nothing else, yet for their ingenious Brevity: for they never entertain their Readers with tedious Circumstances, to the great Expence of their Time, but dispatch immediately, and make them understand as much of these Affairs in a few Minutes, as they can do in an Age; which is more than can be said of those, that use to tie Argument to Argument (as Monkies use to hang by one another's Tails in *India*) until they have made a Pair of learned Tarryers, which neither they, nor any Body else knows how to undo. But the *Brethren*, if this will not do, have yet more curious Ways; for they have invented Optics, in which they will put Atoms and Ideas, and give the Eye as perfect an Account of their nicest Subtleties, as all the Philosophers in the World can with all their Disputations. In these you may see the Bone *Luz*, and *Descartes*'s Die in the Brain with every Spot in it, as exactly as the Eyes of a Flea in a magnifying Glass. They have made Spectacles to read *Jacob Boehmen* and *Ben-Israel* with, which, like those Glasses that revert the Object, will turn the wrong End of their Sentences upwards, and make them look like Sense. They have built a philosophical Hospital for the Relief of those, that are blind, deaf, and dumb, by establishing a Community of the Senses, whereby any one may supply the Place of another in his Absence, and do his Business for him as well as that which is out of the Way. This is an Art to teach Men to see with their Ears, and hear with their Eyes and Noses, and it has been found true by Experience and Demonstration, if we may believe the History of the *Spaniard*, that could se[e] Words, and swallow Music by holding the Peg of a Fiddle between his Teeth; or him that could sing his Part backward at first Sight, which those that were near him might hear with their Noses; or *Dubartas*'s Painter, that could

draw the Report of a Gun, as it is very faithfully rendered by Mr. *Silvester* thus—

> *There in a Wood behind a Box-Tree shrinking*
> *He draws a Fowler with his left Eye winking;*
> *Down falls the Cock, up from the touch-Pan flies*
> *A ruddy Flame, that in a Moment dies;*
> *Off goes the Gun, and through the Forest rings*
> *The thund'ring Bullet born on fiery Wings.*

No doubt a very strange Landscape, and not unlike that, which *Anthroposophus* has made of the *invisible Mountain of the Philosophers*; but nothing comparable to those Curiosities of Knowledge, which they have comprized in single Words, not inferior to the nine-Pins and a Bowl in a Cherry-Stone. They will pick Mysteries out of Syllables and Letters, as Juglers do Money out of their Noses—This they learned of the Forefathers of Anagrams, the *Rabbins*. Beside this they have admirable Methods to dispose and lay up Learning in, like those odd Contrivances in Cabinets, where nobody can tell how to find it but themselves. *Lully*'s Ars Brevis is one of these, wherein *Magnitudo*, *Bonitas*, and *Quomodo* are several concealed Drawers, in which they, that have any Learning, may lay it up safe, and (if there be any Truth in his Commentator) they that have none too, which is not altogether so strange—In these it will sprout and grow of it self, as Onions do in the Spring above Ground, and multiply no Man can imagine how, that does not very well understand the equivocal Generation of Maggots.

They can grave the Signets of the Planets in precious Stones with their own Influences, as Diamonds are cut with their own Dust—These being made in a *right Minute* have an admirable magnetic Virtue instilled, to draw Learning, Wit, Valour, Wealth, Honour, and Women after the Owner, just as the Loadstone does Iron. These were used much by the *Knights-errant*, which made them more valiant than Giants, and cunning than Conjurers; they were always furnished with Ladies and Damsels; and though we find little Mention made of their Wealth, yet they always lived at a high Rate, when the Value of a Knight's Estate in those Times was but a small Matter.

They have an admirable Way to distinguish the Influences

of the Stars; for among so many Myriads of good and bad, that are confused and mixt together, they will presently separate those of virtuous Use from the Evil, like *Boccalini*'s Drum, that would beat up all the Weeds in a Garden, and leave the Herbs standing—These they keep in Glasses, like the Powder made of the Sun-Beams, till they have Occasion to use them. They are commonly the better Half of *the great Magistery*; and serve them to innumerable Purposes in all their Professions of Philosophy, Magic, Divinity, Physic, Astrology, Alchimy, Bawdery, Witchcraft, &c. for, beside a rare Property they have to restore sinful old Age to Virtue, Youth, and Understanding, they are very sovereign to clear the Eyes of the Mind, and make a blear-ey'd Intellect see like a Cat in the Dark, though it be stark blind in the Light.

These Influences, they would make us believe, are a Kind of little invisible Midwives, which the Stars employ at the Nativities of Men, to swathe and bind up their Spirits, (just as Midwives do their Bodies) which being then most tender and flexible, they can mold into what Form they please: for mixing with the Air their first breath, they do not only infect the Soul and Body, and their Faculties, but the Tempers, Disposition, Opinions, Actions (and their Events) of Men with a certain fatal Contagion; which, like a slow-working Poison lying still for many Years, shall afterwards, like Diseases and Sores, break out in the several Actions and Emergencies of their Lives. And yet it should seem, these Influences are but a Kind of Mock-*destinies*, whose Business it is to tamper with all Men, but compel none—This the Learned call *inclining* not *necessitating*. They have a small precarious Empire, wholly at the Will of the Subject; they can raise no Men but only Volunteers, for their Power does not extend to press any. Their Jurisdiction is only to invite Men to the Gallows, or the Pillory in a civil Way, but force none so much as to a Whipping, unless, like *Catholic* Penitents, they have a mind to it, and will lay it on themselves. They are very like, if not the same, to the Temptations of the *Devil*—They can persuade a Man to break his Neck, or drown himself, present him with a Rope and a Dagger, and desire him to make Choice of which he pleases; but if they do not take him just in the Humour, they may as

well go hang themselves. As little Good as Hurt can they do any Man against his Will—They cannot make a private Man a Prince, unless he have a very strong Desire to be so; nor make any Man happy in any Condition whatsoever, unless his own Liking concur. They could never put Fools in Authority, as they use to do, if they did not take Delight in it; nor make them great Philosophers and profound Scholars, unless they pleased themselves with Study. As for the Wise, the Learned tell us, they have nothing to do with them; and if they make any Attempt upon them; it is to no Purpose: for when they *incline* a Man to be a Knave, and prevail upon him, he must be a Fool (for they have no Power over the Wise) and so all their Labour is lost.

They use to make solemn Vows to Almighty God, never to discover *the great Secret* to any Person living (as *Lully* does) and yet presently will undertake to teach it; but conjure every Scholar to keep it to himself, like Treason that dies if it take Air. Then they forbid them to converse with any, that have not Faith in the Art, that they may hear as little against it as they have to say for it; an excellent Preservative to keep an implicit Faith from taking cold—This is the high-Way of all Impostors, who can never do more than another believes. But after so many Precepts and Rules delivered with the greatest Confidence and Presumption of Certainty, they will tell you, that this Art is not to be attained but by divine Revelation, and only to be expected by holy and sanctified Persons, that have left behind them all the Concernments of this World; whereby it seems, *this Shadow of Art follows those only that fly it, and flies from those that follow it.*

AN ALDERMAN

HAS taken his Degree in Cheating, and the highest of his Faculty; or paid for refusing his *Mandamus*. He is a Peer of the City, and a Member of their upper House, who, as soon as he arrives at so many thousand Pounds, is bound by the Charter to serve the Public with so much Understanding, what

shift soever he make to raise it, and wear a Chain about his Neck like a Raindeer, or in Default to commute, and make Satisfaction in ready Money, the best Reason of the Place; for which he has the Name only, like a titular Prince, and is an *Alderman extraordinary*. But if his Wife can prevail with him to stand, he becomes one of the City-supporters, and, like the Unicorn in the King's Arms, wears a Chain about his Neck very right-worshipfully. He wears Scarlet, as the Whore of *Ba[b]ylon* does, not for her honesty, but the Rank and Quality she is of among the Wicked. When he sits as a Judge in his Court he is absolute, and uses arbitrary Power; for he is not bound to understand what he does, nor render an Account why he gives Judgment on one Side rather than another; but his Will is sufficient to stand for his Reason, to all Intents and Purposes. He does no public Business without eating and drinking, and never meets about Matters of Importance, but the Cramming his Inside is the most weighty Part of the Work of the Day. He dispatches no public Affair until he has thoroughly dined upon it, and is fully satisfied with Quince-Pye and Custard: for Men are wiser, the *Italians* say, after their Bellies are full, than when they are fasting, and he is very cautious to omit no Occasion of improving his Parts that Way. He is so careful of the Interest of his Belly, and manages it so industriously, that in a little Space it grows great and takes Place of all the rest of his Members, and becomes so powerful, that they will never be in a Condition to rebel against it any more. He is cloathed in Scarlet the Livery of his Sins, like the rich Glutton, to put him in Mind of what Means he came to his Wealth and Preferment by. He makes a Trade of his Eating, and, like a Cock, scrapes when he feeds; for the Public pays for all and more, which he and his Brethren share among themselves; for they never make a dry Reckoning. When he comes to be Lord-Mayor he does not keep a great House, but a very great House-warming for a whole Year; for though he invites all the *Companies* in the City he does not treat them, but they club to entertain him, and pay the Reckoning beforehand. His Fur-gown makes him look a great deal bigger than he is, like the Feathers of an Owl, and when he pulls it off, he looks as if he were fallen away, or like a Rabbet, had his Skin pulled off.

A DISPUTANT

IS a Holder of Arguments, and Wagers too, when he cannot make them good. He takes naturally to Controversy, like Fishes in *India* that are said to have Worms in their Heads, and swim always against the Stream. The greatest Mastery of his Art consists in turning and winding the State of the Question, by which means he can easily defeat whatsoever has been said by his Adversary, though excellently to the Purpose, like a Bowler, that knocks away the Jack, when he sees another Man's Bowl lye nearer to it than his own. Another of his Faculties is with a Multitude of Words to render what he says so difficult to be recollected, that his Adversary may not easily know what he means, and consequently not understand what to answer, to which he secretly reserves an Advantage to reply by interpreting what he said before otherwise than he at first intended it, according as he finds it serve his Purpose to evade whatsoever shall be objected. Next to this, to pretend not to understand, or misinterprets what his Antagonist says, though plain enough, only to divert him from the Purpose, and to take Occasion from his Exposition of what he said to start new Cavils on the Bye, and run quite away from the Question: but when he finds himself prest Home and beaten from all his Guards, to amuse the Foe with some senseless Distinction, like a falsified Blow, that never hits where 'tis aimed, but while it is minded makes Way for some other Trick that may pass. But that which renders him invincible is Abundance of Confidence and Words, which are his offensive and defensive Arms; for a brazen Face is a natural Helmet or Beaver, and he that has Store of Words needs not surrender for Want of Ammunition—No Matter for Reason and Sense, that go for no more in Disputations than the Justice of a Cause does in War, which is understood but by few, and commonly regarded by none. For the Custom of Disputants is not so much to destroy one another's Reason, as to cavil at the Manner of expressing it, right or wrong; for they believe—*Dolus an Virtus*, &c. ought to be allowed in Controversy as War, and he that gets the

A DISPUTANT

Victory on any Terms whatsoever deserves it, and gets it honourably. He and his Opponent are like two false Lute-strings, that will never stand in Tune to one another; or like two Tennis-players, whose greatest Skill consists in avoiding one another's Strokes.

A SOT

HAS found out a Way to renew, not only his Youth, but his Childhood, by being stewed, like old *Æson*, in Liquor; much better than the *Virtuoso*'s Way of making old Dogs young again: for he is a Child again at second hand, never the worse for the Wearing, but as purely fresh, simple, and weak, as he was at first. He has stupify'd his Senses by living in a moist Climate according to the Poet—*B[æ]otum in crasso jurares aëre natum*. He measures his Time by Glasses of Wine, as the Ancients did by Water-Glasses; and as *Hermes Trismegistus* is said to have kept the first Accompt of Hours by the pissing of a Beast dedicated to *Serapis*, he revives that Custom in his own Practice, and observes it punctually in passing his Time. He is like a Statue placed in a moist Air; all the Lineaments of Humanity are mouldered away, and there is nothing left of him but a rude Lump of the Shape of a Man, and no one part entire. He has drowned himself in a But of Wine, as the Duke of *Clarence* was served by his Brother. He has washed down his Soul and pist it out; and lives now only by the Spirit of Wine or Brandy, or by an Extract drawn off his Stomach. He has swallowed his Humanity, and drunk himself into a Beast, as if he had pledged *Madam Circe*, and done her Right. He is drowned in a Glass like a Fly, beyond the Cure of Crums of Bread, or the Sun Beams. He is like a Spring-Tide; when he is drunk to his high-Water-Mark he swells and looks big, runs against the Stream, and overflows every Thing that stands in his Way; but when the Drink within him is at an Ebb, he shrinks within his Banks, and falls so low and shallow, that Cattle may pass over him. He governs all his Actions by the Drink within

him, as a *Quaker* does by the Light within him; has a different Humour for every Nick his Drink rises to, like the Degrees of the Weatherglass, and proceeds from Ribaldry and Bawdery to Politics, Religion, and Quarreling, until it is at the Top, and then it is the Dog-Days with him; from whence he falls down again, until his Liquor is at the Bottom, and then he lyes quiet, and is frozen up.

AN ATHEIST

IS a bold Disputant, that takes upon him to prove the hardest Negative in the whole World, and from the Impossibility of his Attempt may be justly concluded not to understand it: for he that does not understand so much as the Difficulty of his Undertaking, can know nothing else of it; and he, that will venture to comprehend that, which is not within his Reach, does not know so far as his own Latitude, much less the Extent of that which lies beyond it. He denies that to be, which he finds by undeniable Inference to be in all Things; and, *because it is every where, would have it to be no where*; as if that old Gingle were logically true in all Things, because it is so in nothing. If a blind Man should affirm, there is no such Thing as Light, and an Owl no such Thing as Darkness, it would be hard to say, which is the verier Owl of the two; and yet both would speak *true*, according to their own Apprehensions and Experience, but *false*, because it is of Things beyond the Reach of their Capacities. He draws a Map of Nature by his own Fancy, and bounds her how he pleases, without Regard to the Position of the Heavens, by which only her Latitude is to be understood, and without which all his Speculations are vain, idle, and confused. Nothing but Ignorance can produce a Confidence bold enough to determine of the first Cause; *for all the inferior Works of Nature are Objects more fit for our Wonder, than Curiosity; and she conceals the Truth of Things, that lye under our View, from us, to discourage us from attempting those, that are more remote.* He commits as

great an Error in making *Nature* (which is nothing but the Order and Method, by which all Causes and Effects in the World are governed) to be the first Cause, as if he should suppose the Laws, by which a Prince governs, to be the Prince himself.

A JUGLER

IS an artificial Magician, that with his Fingers casts a Mist before the Eyes of the Rabble, and makes his Balls walk invisible which Way he pleases. He does his Feats behind a Table, like a *Presbyterian* in a Conventicle, but with much more Dexterity and Cleanliness, and therefore all Sorts of People are better pleased with him. Most Professions and Mysteries derive the Practice of all their Faculties from him, but use them with less Ingenuity and Candour; for the more he deceives those he has to do with, the better he deals with them, while those that imitate him in a lawful Calling are far more dishonest; for the more they impose the more they abuse. All his Cheats are primitive, and therefore more innocent and of greater Purity than those that are by Tradition from Hand to Hand derived to them: for he conveys Money out of one Man's Pocket into another's with much more Sincerity and Ingenuity than those, that do it in a *legal* Way, and for a less considerable, though more conscientious, Reward. He will fetch Money out of his own Throat with a great deal more of Delight and Satisfaction to those that pay him for it, than any Haranguer whatsoever, and make it chuck in his Throat better than a Lawyer, that has talked himself hoarse, and swallowed so many Fees, that he is almost choaked. He will spit Fire, and blow Smoke out of his Mouth, with less Harm and Inconvenience to the Government, than a seditious Holder-forth; and yet all these disown and scorn him, even as Men, that are grown great and rich, despise the Meanness of their Originals. He calls upon *Presto begone*, and the *Babylonian*'s *Tooth*, to amuse and divert the Rabble from looking too narrowly into his Tricks; while a zealous Hypocrite, that calls

Heaven and Earth to witness his, turns up the Eye, and shakes the Head at his Idolatry and Profanation. He goes the Circuit to all Country Fairs, where he meets with good strolling Practice, and comes up to *Bartholomew* Fair as his *Michaelmas* Term; after which he removes to some great Thorough-fare, where he hangs out himself in Effigie, like a *Dutch* Malefactor, that all those, that pass by, may for their Money have a Trial of his Skill. He endeavours to plant himself, as near as he can, to some Puppet-Play, Monster, or Mountebank, as the most convenient Situation, and, when Trading grows scant, they join all their Forces together, and make up one grand Shew, and admit the Cut-Purse and Ballad-Singer to trade under them, as Orange-Women do at a Playhouse.

A SCEPTIC

IS a Critic, that deals in Wholesale: he never censures but in gross, as being the most thriving and easy Trade of Wit: for the Discovery of particular Errors in Knowledge requires deeper Insight, has more of difficult Subtlety, and less of Glory; as it is easier by much to cry down a Science than understand it, and more brave to appear above it, than skilful in it. He has a natural Inclination and Ambition to Knowledge; but being unfortunate in a Temper of Wit not capable of it, derives his Glory from the Remedy of his Defects (as Men do their Bravery from their Nakedness) and undervaluing that, which he cannot attain to, would make his Necessity appear a Virtue, and his Ignorance the Choice of his Judgment. Much of this proceeds from his Envy, which is so impatient of seeing any Man exceed him in that, which he would gladly pretend to, that with *Cæsar* he had rather destroy the Commonwealth of Letters, than endure another to be greater than himself in it. If it be his Misfortune to be engaged in an Argument, his constant Method is Catechism; for he will be sure to ask Questions only, and put others to answer, a Game at which the dullest Idiot may play with the wisest in the World, and

be too hard for him; and when with his Pedigree of Questions, that beget one another, he has driven you as far as the Wit of Man can reach, because you can go no further, he will conclude you have not moved at all. As if you should tell him of the Siege of *Troy*, and do not begin (as *Horace*'s Poetaster did) with the hatching of *Castor* and *Pollux*, he will not believe you can say any Thing of *Hector* and *Ajax*. He is a worse Tyrant than *Caligula* wished himself; for in denying Reason, Sense, and Demonstration he cuts off all the best Heads of Mankind at a Blow.

A PROJECTOR

IS by Interpretation a Man of *Forecast*. He is an Artist of Plots, Designs, and Expedients to find out Money, as others hide it, where nobody would look for it. He is a great Rectifier of the Abuses of all Trades and Mysteries, yet has but one Remedy for all Diseases, that is, by getting a Patent to share with them, by Virtue of which they become authorised, and consequently cease to be Cheats. He is a great Promoter of the public Good, and makes it his Care and Study to contrive Expedients, that the Nation may not be ill served with false Rags, arbitrary Puppet-Plays, and insufficient Monsters, of all which he endeavours to get the Superintendency. He will undertake to render treasonable Pedlars, that carry Intelligence between *Rebels* and *Fanatics*, true Subjects and well-affected to the Government for half a Crown a Quarter, which he takes for giving them Licence to do so securely and uncontrouled. He gets as much by those Projects that miscarry, as by those that hold (as Lawyers are paid as well for undoing as preserving of Men) for when he has drawn in Adventurers to purchase Shares of the Profit, the sooner it is stopped, the better it proves for him; for, his own Business being done, he is the sooner rid of theirs. He is very expert at gaging the Understandings of those he deals with, and has his Engines always ready with mere Air to blow all their Money out of their Pockets into his own, as Vintners do Wine out of

one Vessel into another. He is very amorous of his Country, and prefers the public Good before his own Advantage, until he has joined them both together in some Monopoly, and then he thinks he has done his Part, and may be allowed to look after his own Affairs in the second Place. The chiefest and most useful Part of his Talent consists in Quacking and Lying, which he calls answering of Objections, and convincing the Ignorant: Without this he can do nothing; for as it is the common Practice of most Knaveries, so it is the surest and best fitted to the vulgar Capacities of the World; and though it render him more ridiculous to some few, it always prevails upon the greater Part.

A COMPLEMENTER

IS one that endeavours to make himself appear a very fine Man, in persuading another, that *He* is so; and by offering those Civilities, which he does not intend to part with, believes he adds to his own Reputation, and obliges another for nothing. He is very free in making Presents of his Services, because he is certain, he cannot possibly receive in return less than they are worth. He differs very much from all other Critics in Punctilios of Honour; for he esteems himself very uncivilly dealt with, if his Vows and Protestations pass for any Thing, but mere Lies and Vanities. When he gives his Word, he believes it is no longer his, and, therefore, holds it very unreasonable to give it, and keep it too. He divides his Services among so many, that there comes but little, or nothing to any one Man's Share; and, therefore, they are very willing to let him take it back again. He makes over himself *in trust* to every Man, but still it is to *his own Uses*, to secure his Title against all other Claims, and cheat his Creditors. He is very generous of his Promises, but still it is without *lawful Consideration*, and so they go for nothing. He extols a Man to his Face, like those that write in Praise of an Author, to show his own Wit, not his, whom they undertake to commend. He has

certain set Forms and Routines of Speech, which he can say over, while he thinks on any Thing else, as a *Catholic* does his Prayers; and, therefore, never means what he says. His Words flow easily from him, but so shallow, that they will bear no Weight at all. All his Offers of Endearment are but like Terms of Course, that carry their own Answers along with them; and, therefore, pass for nothing between those that understand them, and deceive those only, that believe in them. He professes most Kindness commonly to those, he least cares for, like an Host, that bids a Man welcome, when he is going away. He had rather be every Man's menial Servant, than any one Man's Friend; for Servants gain by their Masters, and Men often lose by their Friends.

A CHURCHWARDEN

IS a public Officer, intrusted to rob the Church by Virtue of his Place, as long as he is in it. He has a very great Care to eat and drink well upon all public Occasions, that concern the Parish: for *a good Conscience being a perpetual Feast*, he believes, the better he feeds, the more Conscience he uses in the Discharge of his Trust; and as long as there is no Dry-money-cheat used, all others are allowed, according to the Tradition and Practice of the Church in the purest Times. When he lays a Tax upon the Parish he commonly raises it a fourth Part above the Accompt, to supply the Default of Houses that may be burnt, or stand empty; or Men that may break and run away; and if none of these happen, his Fortune is the greater, and his Hazard never the less; and therefore he divides the Overplus between himself and his Colleagues, who were engaged to pay the whole, if all the Parish had run away, or hanged themselves. He over-reckons the Parish in his Accompts, as the Taverns do him, and keeps the odd Money himself, instead of giving it to the Drawers. He eats up the Bell-Ropes like the Ass in the Emblem, and converts the broken Glass-Windows into whole Beer-Glasses of Sack; and before

his Year is out, if he be but as good a Fellow as the drinking Bishop was, pledges a whole Pulpit-full. If the Church happen to fall to decay in his Time, it proves a Deodand to him; for he is Lord of the Manor, and does not only make what he pleases of it, but has his Name recorded on the Walls among Texts of Scripture and leathern Buckets, with the Year of his Office, that the Memory of the Unjust, as well as the Just, may last as long as so transitory a Thing may. He interprets his Oath, as *Catholics* do the Scripture, not according to the Sense and Meaning of the Words, but the Tradition and Practice of his Predecessors; who have always been observed to swear what others please, and do what they please themselves.

A ROMANCE WRITER

PULLS down old Histories to build them up finer again, after a new Model of his own designing. He takes away all the Lights of Truth in History to make it the fitter Tutoress of Life; for *Truth* herself has little or nothing to do in the Affairs of the World, although all Matters of the greatest Weight and Moment are pretended and done in her Name; like a weak Princess, that has only the Title, and *Falshood* all the Power. He observes one very fit Decorum in dating his Histories in the Days of old, and putting all his own Inventions upon ancient Times; for when the World was younger, it might, perhaps, love, and fight, and do generous Things at the Rate he describes them; but since it is grown old, all these heroic Feats are laid by and utterly given over, nor ever like to come in Fashion again; and therefore all his Images of those Virtues signify no more than the Statues upon dead Men's Tombs, that will never make them live again. He is like one of *Homer*'s Gods, that sets Men together by the Ears, and fetches them off again how he pleases; brings Armies into the Field like *Janello*'s leaden Soldiers; leads up both Sides himself, and gives the Victory to which he pleases, according as he finds it fit the Design of his Story; makes Love and Lovers too, brings

them acquainted, and appoints Meetings when and where he pleases, and at the same Time betrays them in the Height of all their Felicity to miserable Captivity, or some other horrid Calamity; for which he makes them rail at the Gods, and curse their own innocent Stars, when he only has done them all the Injury—Makes Men Villains, compells them to act all barbarous Inhumanities by his own Directions, and after inflicts the cruellest Punishments upon them for it. He makes all his Knights fight in Fortifications, and storm one another's Armour, before they can come to encounter Body for Body; and always matches them so equally one with another, that it is a whole Page before they can guess which is likely to have the better; and he that has it is so mangled, that it had been better for them both to have parted fair at first; but when they encounter with those, that are no Knights, though ever so well armed and mounted, ten to one goes for nothing—As for the Ladies, they are every one the most beautiful in the whole World, and that's the Reason why no one of them, nor all together with all their Charms have Power to tempt away any Knight from another. He differs from a just Historian as a Joyner does from a Carpenter, the one does Things plainly and substantially for Use, and the other carves and polishes merely for Show and Ornament.

A CHEAT

IS a Freeman of all Trades, and all Trades of his. Fraud and Treachery, are his *Calling*, though his *Profession* be the strictest Integrity and Truth. He spins Nets, like a Spider, out of his own Entrails, to entrap the Simple and Unwary that light in his Way, whom he devours and feeds upon. All the greater Sort of Cheats, being allowed by Authority, have lost their Names (as *Judges*, when they are called to the Bench, are no more stiled *Lawyers*) and left the Title to the meaner only, and the unallowed. The common Ignorance of Mankind is his Province, which he orders to the best Advantage. He is but a tame Highwayman, that does the same Things by Stratagem and Design, which the other does by Force, makes Men deliver

their Understandings first, and after their Purses. Oaths and Lies are his Tools that he works with, and he gets his Living by the Drudgery of his Conscience. He endeavours to cheat the Devil by mortgaging his Soul so many Times over and over to him, forgetting that he has Damnations, as Priests have Absolutions, of all Prices. He is a Kind of a just Judgment, sent into this World to punish the Confidence and Curiosity of Ignorance, that out of a natural Inclination to Error will tempt its own Punishment, and help to abuse itself. He can put on as many Shapes, as the Devil that set him on Work, is one that fishes in muddy Understandings, and will tickle a Trout in his own Element, till he has him in his Clutches, and after in his Dish, or the Market. He runs down none but those, which he is certain are *fera Natura*, mere natural Animals, that belong to him that can catch them. He can do no Feats without the co-operating Assistance of the Chowse, whose Credulity commonly meets the Impostor half Way, otherwise nothing is done; for all the Craft is not in the Catching (as the Proverb says) but the better half at least in being catched. He is one that, like a Bond *without Fraud, Covin, and further Delay, is void and of none Effect, otherwise does stand and remain in full Power, Force, and Virtue.* He trusts the Credulous with what Hopes they please at a very easy Rate, upon their own Security, until he has drawn them far enough in, and then makes them pay for all at once. The first Thing he gets from him is a good Opinion, and afterwards any Thing he pleases; for after he has drawn him from his Guards, he deals with him like a Surgeon, and tyes his Arm before he lets him Blood.

A LIBELLER

IS a certain Classic Author, that handles his Subject Matter very ruggedly, and endeavours with his own evil Words to corrupt another Man's good Manners. All his Works treat but of two Things, his own Malice, and another Man's Faults; both which he describes in very proper and pertinent Language. He is not much concerned whether what he writes be *true* or

false, that's nothing to his Purpose, which aims only at *filthy* and *bitter*; and therefore his Language is, like Pictures of the Devil, the fouler the better. He robs a Man of his good Name, not for any good it will do him (for he dares not own it) but merely, as a Jackdaw steals Money, for his Pleasure. His Malice has the same Success with other Men's Charity, to be rewarded in private; for all he gets is but his own private Satisfaction, and the Testimony of an evil Conscience; for which, if it be discovered, he suffers the worst Kind of Martyrdom, and is paid with condign Punishment, so that at the best he has but his *Labour* for his *Pains*. He deals with a Man as the *Spanish* Inquisition does with Heretics, cloaths him in a Coat painted with hellish Shapes of Fiends, and so shews him to the Rabble, to render him the more odious. He exposes his Wit like a Bastard, for the next Comer to take up and put out to Nurse, which it seldom fails of, so ready is every Man to contribute to the Infamy of another. He is like the Devil, that sows Tares in the Dark, and while a Man sleeps plants Weeds among his corn. When he ventures to fall foul on the Government or any great Persons, if he has not a special Care to keep himself, like a Conjurer, safe in his Circle, he raises a Spirit that falls foul on himself, and carries him to *Limbo*; where his Neck is clapped up in the Hole, out of which it is never released, until he has paid his Ears down on the Nail for Fees. He is in a worse Condition than a School-boy; for when he is discovered, he is whipped for his Exercise, whether it be well or ill done; so that he takes a wrong Course to shew his Wit, when his best Way to do so is to conceal it; otherwise he shews his Folly instead of his Wit, and pays dear for the Mistake.

A TEDIOUS MAN

TALKS to *no End*, as well as to no Purpose; for he would never come at it willingly. His Discourse is like the Road-Miles in the *North*, the filthier and dirtier the longer; and he delights to dwell the longer upon them to make good the old Proverb that says—*they are good for the Dweller, but ill for the Traveller*. He sets a Tale upon the Rack, and stretches until it becomes lame and out of Joint. *Hippocrates* says—*Art is long*; but he is so for Want of Art. He has a Vein of Dullness, that runs through all he says or does; for nothing can be tedious, that is not dull and insipid. Digressions and Repetitions, like Bag and Baggage, retard his March, and put him to perpetual Halts. He makes his Approaches to a Business by oblique Lines, as if he meant to besiege it, and fetches a wide Compass about to keep others from discovering what his Design is. He is like one that travels in a dirty deep Road, that moves slowly; and, when he is at a Stop, goes back again, and loses more Time in picking of his Way, than in going it. How troublesome and uneasy soever he is to others, he pleases himself so well, that he does not at all perceive it; for though *home be homely*, it is more delightful than finer Things abroad; and he, that is used to a Thing and knows no better, believes that other Men, to whom it appears otherwise, have the same Sense of it that he has; as melancholy Persons, that fancy themselves to be Glass, believe that all others think them so too; and therefore that, which is tedious to others, is not so to him, otherwise he would avoid it: for it does not so often proceed from a natural Defect, as Affectation, and Desire to give others that Pleasure which they find themselves, though it always falls out quite contrary. He that converses with him is like one that travels with a Companion, that rides a lame Jade; he must either endure to go his Pace, or stay for him; for though he understands long before what he would be at better than he does himself, he must have Patience and stay for him, until with much ado to little Purpose, he at length comes to him; for he believes himself injured, if he should bate a Jot of his own Diversion.

A TAYLOR

CAME in with the Curse; and is younger Brother unto Thorns, and Thistles, and Death; for if *Adam* had not fallen, he had never sat cross-leg'd. Sin and he are Partners; for as Sin first brought him into Employment, so he by cheating and contributing to Pride and Vanity works to Sin, and the old Trade is still kept up between both. Our *Saviour* wore his Coat without Seam, rather than he would have any Thing to do with him; and *Elias*, when he went to Heaven, left his Mantle behind, because it had been polluted by his Fingers. The *Jews* in all great Calamities were wont to rent their Garments, only to testify, that they defy'd him and all his Works. All Men love and admire Cloaths, but scorn and despise him that made them, as Princes approve of Treason, but hate Traitors. He sits cross-leged to shew that he is originally a *Turk*, and calls himself *Merchant-Taylor* upon no other Account, but only as he descended from *Mahomet*, who was a Merchant's Prentice himself in his Youth. And his constant Custom of making the Calves of his Legs a Stool to sit upon, has rendered him so stiff in the Hams, that he walks as if he was newly circumcised, to distinguish himself from a *Christian*. He lives much more by his Faith than good Works; for he gains more by trusting and believing in one that pays him at long Running, than six that he works for, upon an even Accompt, for ready Money. He never cuts his Coat according to his Cloth; but always the more he is allowed the less he puts in a Garment; and he believes he has Reason for it; for he is fain to take double Pains in contriving how to dispose both what he steals, and what he uses, to the best Advantage, which costs him twice as much Labour as that which he gets nothing by. He never cuts a Man's Cloaths but he cuts his Purse into the Bargain; and when he makes a Pocket takes Handsel of it, and picks it first himself. He calls Stealing *damning*, by a Figure in Rhetoric called the Effect for the Efficient, and the Place where he lodges all his Thieveries *Hell*, to put him in mind of his latter End; and what he steals by Retail the Broker takes off his

Hands by Wholesale. He keeps his Wife in Taffety to save Charges; for when her Petticoats are worn out, they serve him to line Vests with, as well as if they were new, and when he is unfurnished of these, old Satten and Taffety Men supply him for Ends of Gold and Silver. He gets more by the Trimming and Garniture [of] Cloaths than all the rest; for he can swallow Ribbands like a Jugler, and put whole Pieces more in his Bill than ever he made use of, and stretch Lace, as a Shoe-maker does Leather with his Teeth, when he sets it on. The Mercers are in Fee with him to revive old rotten Stuffs by giving them new fantastic Names; and he brings them into the Mode by swearing they are new come up; in Consideration of which he is allowed to buy cheap and sell dear; for he is loth to undervalue his Conscience, and put it off at a mean Rate, as long as he sees his Neighbours can make more of theirs—He scorns that.

A FACTIOUS MEMBER

IS sent out laden with the Wisdom and Politicks of the Place he serves for, and has his own Freight and Custom free. He is trusted like a Factor to trade for a Society, but endeavours to turn all the public to his own private Advantages. He has no Instructions but his Pleasure, and therefore strives to have his Privileges as large. He is very wise in his politic Capacity as having a full Share in the House, and an implicit Right to every Man's Reason, though he has none of his own, which makes him appear so simple out of it. He believes all Reason of State consists in Faction, as all Wisdom in Haranguing, of which he is so fond, that he had rather the Nation should perish than continue ignorant of his great Abilities that Way; though he that observes his Gestures, Words, and Delivery, will find them so perfectly agreeable to the Rules of the House, that he cannot but conclude he learnt his Oratory the very same Way that Jackdaws and Parrots practise by. For he coughs, and spits, and blows his Nose with that discreet and prudent Caution, that you would think he had buried his Talent in a Handkerchief,

and were now pulling it out to dispose of it to a better Advantage. He stands and presumes so much upon *the Privileges of the House*, as if every Member were a *Tribune* of the People, and had as absolute Power as they had in *Rome*, according to the lately established fundamental Custom and Practice of their quarter'd Predecessors of unhappy Memory. He endeavours to shew his Wisdom in nothing more than in appearing very much unsatisfy'd with the present Manage of State-Affairs, although he knows nothing of the Reasons; so much the better; for the Thing is the more difficult, and argues his Judgment and Insight the greater; for any Man can judge that understands the Reasons of what he does, but very few know how to judge mechanically without understanding why or wherefore. It is sufficient to assure him, that the public Money has been diverted from the proper Uses it was raised for, because he has had no Share of it himself; and the Government ill-managed, because he has no hand in it, which, truly, is a very great Grievance to the People, that understand, by himself and his Party, that are their Representatives, and ought to understand for them, how able he is for it. He fathers all his own Passions and Concerns, like Bastards, on the People, because being entrusted by them without Articles or Conditions, they are bound to acknowledge whatsoever he does as their own Act and Deed.

A PRETENDER

IS easily acquainted with all Knowledges, but never intimate with any; he remembers he has seen them somewhere before, but cannot possibly call to mind where. He will call an Art by its Name, and claim Acquaintance with it at first Sight. He knew it perfectly, as the *Platonics* say, in the other World, but has had the Unhappiness to discontinue his Acquaintance ever since his Occasions called him into this. He claps on all the Sail he can possibly make, though his Vessel be empty and apt to overset. He is of a true philosophical Temper contented with a little, desires no more Knowledge than will satisfy

Nature, and cares not what his Wants are, so he can but keep them from the Eyes of the World. His Parts are unlimited; for as no Man knows his Abilities, so he does his Endeavour, that as few should his Defects. He wears himself in Opposition to the Mode, for his Lining is much coarser than his Outside; and as others line their Serge with Silk, he lines his Silk with Serge. All his Care is employed to appear, not to be; for things that are not, and Things that appear not, are not only the same in Law, but in all other Affairs of the World. It should seem that the most impudent Face is the best; for he that does the shamefullest Thing most unconcerned is said *to set a good Face upon it:* For the Truth is, the Face is but the Outside of the Mind, but all the Craft is to know how 'tis lined. Howsome'er he fancies himself as able as any Man, but not being in a Capacity to try the Experiment, the Hint-Keeper of *Gresham* College is the only competent Judge to decide the Controversy. He may, for any Thing he knows, have as good a Title to his Pretences as another Man; for Judgment being not past in the Case (which shall never be by his Means) his Title still stands fair. All he can possibly attain to is but to be another Thing than Nature meant him, though a much worse. He makes that good that Pliny says of Children *qui celerius fari cepere, tardius ingredi incipiunt.* The apter he is to smatter, the slower he is in making any Advance in his Pretences. He trusts Words before he is thoroughly acquainted with them, and they commonly shew him a Trick before he is aware; and he shews at the same Time his Ignorance to the Learned, and his Learning to the Ignorant.

A NEWS-MONGER

IS a Retailer of Rumour, that takes up upon Trust, and sells as cheap as he buys. He deals in a perishable Commodity, that will not keep: for if it be not fresh it lies upon his Hands, and will yield nothing. True or false is all one to him; for Novelty being the Grace of both, a Truth grows stale as soon as a Lye; and as a slight Suit will last as well as a better while

the Fashion holds, a Lye serves as well as Truth till new ones come up. He is little concerned whether it be good or bad, for that does not make it more or less News; and, if there be any Difference, he loves the bad best, because it is said to come soonest; for he would willingly bear his Share in any public Calamity, to have the Pleasure of hearing and telling it. He is deeply read in Diurnals, and can give as good an Account of *Rowland Pepin*, if need be, as another Man. He tells News, as Men do Money, with his Fingers; for he assures them it comes from very good Hands. The whole Business of his Life is like that of a Spaniel; to fetch and carry News, and when he does it well he is clapt on the Back, and fed for it; for he does not take to it altogether like a Gentleman for his Pleasure, but when he lights on a considerable Parcel of News, he knows where to put it off for a Dinner, and quarter himself upon it, until he has eaten it out; and by this Means he drives a Trade, by retrieving the first News to truck it for the first Meat in Season; and like the old *Roman* Luxury ransacks all Seas and Lands to please his Palate; for he imports his Narratives from all Parts within the Geography of a Diurnal, and eats as well upon the *Russ* and *Polander*, as the *English* and *Dutch*. By this means his Belly is provided for, and nothing lyes upon his Hands but his Back, which takes other Courses to maintain itself by weft and stray Silver Spoons, stragling Hoods and Scarfs, pimping, and Setts at *L'Ombre*.

AN EMBASSADOR

IS accountable to Honour in his private Capacity, but not at all in his public; for as he represents his Prince, that has the Disposing of Honour, he is above it, and cannot be disposed by it. The greatest Part of his Qualification consists in the Bravery of his Followers, and he carries his Abilities on his Servant's Backs. He is obliged to be witty by his Place, and bound to make smart Repartees, what Shift soever he makes to come by them. He represents his Prince's Person, when he

comes near to the Person of the Prince that gives him Audience, but not before, as appears by the profound Reverence he observes, and the Legs he makes. His Instructions are his Part, which he learns by Art; and there is nothing left to him but the Action and Delivery. He carries Letters of Credence with him, to enable him better to manage that great *Arcanum Imperii*, or politic Art of Government, Dissembling and Lying, which he is entrusted withal, and engaged in Honour to enforce, as far as solemn Vows and Protestations, and if need be, pawning his Salvation to the Devil, can enable him. He brings Materials with him from Home, to serve for all politic Occasions that can fall out, and is bound only to make Speeches and Legs to them; and, the slighter they are, to afford the more Gravity and solemn Formality for Allowance: For he is intrusted with the Wisdom of the Nation which he comes from, and ought to use it to the best Advantage, and preserve it so safe, that no Man living may know where to find it out. He is very tender conscienced in his politic Capacity, will not endure that any Man should excel him in going or sitting; and will rather give his Soul, than so much Place as it would take up on the Point of a Needle. When he puts on the Person of his Prince, he makes all other Reasons of State march behind, like a Retinue to attend and wait upon it. He travels like a *Lapland* Witch, and leaves his own Person behind him in a Trance, till he returns Home, and then takes it up again, and comes to himself. He goes a Wooing with Letters of Commendation from his Master in his own Behalf, makes passionate Love to some foreign Interest, and when he meets with an equal Return of Affection, and has won the tender Heart of the State, he puts all his politic Capacities into one Leg, and espouses his Queen with it, as if he sat in the Stocks. He has more Tricks to avoid rencounters with other Embassadors and Disputes of Precedence, than a Coward has to meet his Enemy in the Field; and when he is engaged by Accident, has as many Expedients to save his Honour harmless, as the learned Critics of the Sword have with curious and subtle Contemplation found out.

A PLAY-WRITER

OF our Times is like a *Fanatic*, that has no Wit in ordinary easy Things, and yet attempts the hardest T[a]sk of Brains in the whole World, only because, whether his Play or Work please or displease, he is certain to come off better than he deserves, and find some of his own Latitude to applaud him, which he could never expect any other Way; and is as sure to lose no Reputation, because he has none to venture.

> Like gaming Rooks, that never stick
> To play for hundreds upon Tick,
> 'Cause, if they chance to lose at Play,
> Th'ave not one halfpenny to pay;
> And, if they win a hundred Pound,
> Gain, if for Sixpence they compound.

Nothing encourages him more in his Undertaking than his Ignorance, for he has not Wit enough to understand so much as the Difficulty of what he attempts; therefore he runs on boldly like a foolhardy Wit, and *Fortune*, that favours Fools and the Bold, sometimes takes Notice of him for his double Capacity, and receives him into her good Graces. He has one Motive more, and that is the concurrent ignorant Judgment of the present Age, in which his sottish Fopperies pass with Applause, like *Oliver Cromwel*'s Oratory among *Fanatics* of his own canting Inclination. He finds it easier to write in Rhime than Prose; for the World being overcharged with Romances, he finds his Plots, Passions, and Repartees ready made to his Hand; and if he can but turn them into Rhime, the Thievery is disguised, and they pass for his own Wit and Invention without Question; like a stolen Cloke made into a Coat, or dyed into another Colour. Besides this he makes no Conscience of stealing any Thing that lights in his Way, and borrows the Advice of so many to correct, enlarge, and amend what he has ill-favouredly patcht together, that it becomes like a Thing drawn by Council, and none of his own Performance,

or the Son of a Whore that has no one certain Father. He has very great Reason to prefer Verse before Prose in his Compositions; for Rhime is like Lace, that serves excellently well to hide the Piecing and Coarsness of a bad Stuff, contributes mightily to the Bulk, and makes the less serve by the many Impertinencies it commonly requires to make Way for it; for very few are endowed with Abilities to bring it in on its own Accompt. This he finds to be good Husbandry, and a Kind of necessary Thrift; for they that have but a little ought to make as much of it as they can. His Prologue, which is commonly none of his own, is always better than his Play, like a Piece of Cloth that's fine in the Beginning and coarse afterwards, though it has but one Topic, and that's the same that is used by Malefactors, when they are to be tried, to except against as many of the Jury as they can.

A MOUNTEBANK

IS an epidemic Physician, a Doctor-Errant, that keeps himself up by being, like a Top, in Motion; for if he should settle, he would fall to nothing immediately. He is a Pedlar of Medicines, a petty Chapman of Cures, and Tinker empirical to the Body of Man. He stroles about to Markets and Fairs; where he mounts on the Top of his Shop, that is his Bank, and publishes his Medicines as universal as himself; for every Thing is for all Diseases, as himself is of all Places, that is to say, of none. His Business is to shew Tricks and Impudence: as for the Cure of Diseases it concerns those that have them, not him, farther than to get their Money. His *Pudding* is his Setter, that lodges the Rabble for him, and then slips him, who opens with a deep Mouth, and has an ill Day, if he does not run down some. He baits his Patient's Body with his Medicines, as a Rat-catcher does a Room, and either poisons the Disease, or him. As soon as he has got all the Money, and spent all the Credit the Rabble could spare him, he then removes to fresh Quarters, where he is less known, and better

trusted. If but one in twenty of his Medicines hit by Chance, when *Nature* works the Cure, it saves the Credit of all the rest, that either do no Good or Hurt; for whosoever recovers in his Hands, he does the Work *under God*; but if he die, God does it *under him*; his Time was come, and there's an End. A Velvet Jerkin is his prime Qualification, by which he is distinguished from his *Pudding*, as *He* is with his Cap from him. This is the Usher of his School, that draws the Rabble together, and then He draws their Teeth. He administers Physic with a Farce, and gives his Patients a Preparative of Dancing on the Rope, to stir the Humours, and prepare them for Evacuation. His Fool serves for his Foil, and sets him off, as well as his Bragging and Lying. The first Thing he vents is his own Praise, and then his Medicines wrapt up in several Papers and Lies. He mounts his Bank as a Vaulter does his wooden Horse, and then shews Tricks for his Patients, as Apes do for the King of *Spain*. He casts the Nativity of Urinals, and tries Diseases, like a Witch, by Water. He bails the Place with a Jigg, draws the Rabble together, and then throws his Hook among them. He pretends to universal Medicines, that is such, as, when all Men are sick together, will cure them all, but till then no one in particular.

A MODERN CRITIC

IS a Corrector of the Press gratis; and as he does it for nothing, so it is to no Purpose. He fancies himself Clerk of *Stationers-Hall*, and nothing must pass Current, that is not entered by him. He is very severe in his supposed Office, and crys, *Woe to ye Scribes*, right or wrong. He supposes all Writers to be Malefactors without *Clergy*, that claim the Privilege of their Books, and will not allow it, where the Law of the Land and common Justice does. He censures in gross, and condemns all without examining Particulars—If they will not confess and accuse themselves, he will rack them until they do. He is a *Committee-Man* in the Commonwealth of Letters, and as great

a Tyrant; so is not bound to proceed but by his own Rules, which he will not endure to be disputed. He has been an Apocryphal Scribler himself; but his Writings wanting Authority he grew discontent, and turned Apostate, and thence becomes so severe to those of his own Profession. He never commends any Thing but in Opposition to something else, that he would undervalue, and commonly sides with the weakest, which is generous any where but in Judging. He is worse than an *Index expurgatorius*; for he blots out all, and, when he cannot find a Fault, makes one. He *demurrs* to all Writers, and when he is *over-ruled*, will run into *Contempt*. He is always bringing *Writs of Errour*, like a Pettifogger, and *reversing of Judgments*, tho' the Case be never so plain. He is a Mountebank, that is always quacking of the infirm and diseased Parts of Books, to shew his Skill; but has nothing at all to do with the Sound. He is a very ungentle Reader, for he reads Sentence on all Authors, that have the Unhappiness to come before him; and therefore Pedants, that stand in Fear of him, always appeal from him beforehand, by the Name of *Momus* and *Zoilus*, complain sorely of his extrajudicial Proceedings, and protest against him as corrupt, and his Judgment *void and of none Effect*; and put themselves into the Protection of some powerful Patron, who, like a Knight-Errant, is to encounter with the Magician, and free them from his Enchantments.

A WITTAL

IS a Person of great Complaisance, and very civil to all that have Occasion to make Use of his Wife. He married a Wife as a common Proxy for the Service of all those, that are willing to come in for their Shares—He ingrossed her first by Wholesale, and since puts her off by Retail—He professes a Form of Matrimony, but utterly denies the Power thereof. They that tell Tales are very unjust; for having not put in their Claims before Marriage, they are bound for ever after to hold their Tongues. The Reason why Citizens are commonly

Wittals is, because Men that drive a Trade and are Dealers in the World, seldom provide any Thing for their own Uses, which they will not very willingly put off again for considerable Profit. He believes it to be but a vulgar Error, and no such Disparagement as the World commonly imagines, to be a Cuckold; for Man being the Epitomy and Representation of all Creatures, cannot be said to be perfect, while he wants that Badge and Character, which so many several Species wear both for their Defence and Ornament. He takes the only wise and sure Course that his Wife should do him no Injury; for having his own free Consent it is not in her Power that Way to do him any Wrong at all. His Wife is, like *Eve* in Paradise, married to all Mankind, and yet is unsatisfied that there are no more Worlds, as *Alexander the Great* was. She is a Person of public Capacity, and rather than not serve her Country would suffer an Army to march over her Belly, as *Sir Rice ap Thomas* did. Her Husband and she give and take equal Liberty, which preserves a perfect Peace and good Understanding between both; while those, that are concerned in one another's Love and Honour, are never quiet, but always catterwalling. He differs from a jealous Man, as a valiant Man does from a Coward, that trembles at a Danger, which the other scorns and despises. He is of a true philosophical Temper, and suffers what he knows not how to avoid with a more than *Stoical* Resolution—He is one of those the Poet speaks of.

> ——*Qui ferre incommoda Vitæ,*
> *Nec jactare jugum, vita didicere Magistra.*

He is as much pleased to see many Men approve his Choice of his Wife; and has as great a Kindness for them, as Opiniasters have for all those whom they find to agree with themselves in Judgment, and approve the Abilities of their Understandings.

A BUSY MAN

IS one, that seems to labour in every Man's Calling, but his own; and like *Robin-Good-Fellow* does any Man's Drudgery, that will let him. He is like an Ape, that loves to do whatsoever he sees others do; and is always as busy as a Child at Play. He is a great Undertaker, and commonly as great an Under-Performer. His Face is like a Lawyer's Buckram Bag, that has always Business in it; and as he trots about, his Head travels as fast as his Feet. He *covets* his Neighbour's Business, and his own is to meddle, not do. He is very lavish of his Advice, and gives it freely, because it is worth nothing, and he knows not what to do with it himself. He is a *common-Barreter* for his Pleasure, that takes no Money, but pettifogs gratis. He is very inquisitive after every Man's Occasions, and charges himself with them like a public Notary. He is a great Overseer of State-Affairs; and can judge as well of them before he understands the Reasons, as afterwards. He is excellent at preventing Inconveniencies, and finding out Remedies, when 'tis too late; for like Prophesies, they are never heard of till it is to no Purpose. He is a great Reformer, always contriving of Expedients, and will press them with as much Earnestness, as if himself and every Man he meets had Power to impose them on the Nation. He is always giving Aim to State Affairs, and believes by screwing of his Body he can make them shoot which Way he pleases. He enquires into every Man's History, and makes his own Commentaries upon it, as he pleases to fancy it. He wonderfully affects to seem full of Employments, and borrows Men's Business only to put on and appear in; and then returns it back again, only a little worse. He frequents all public Places, and like a Pillar in the *old Exchange* is hung with all Men's Business both public and private; and his own is only to expose them. He dreads nothing so much as to be thought at Leisure, though he is never otherways, for though he be always doing, he never does any Thing.

A LITIGIOUS MAN

GOES to Law, as Men do to Bawdy-Houses, to spend his Money, and satisfy his Concupiscence of Wrangling. He is a constant Customer to the old reverend Gentlewoman *Law*, and believes her to be very honest, though she picks his Pockets, and puts a thousand Tricks and Gulleries upon him. He has a strange Kindness for *an Action of the Case*, but a most passionate Loyalty for the *King's Writ*. A well drawn Bill and Answer will draw him all the World over, and a Breviate as far as the Line. He enters the Lists at *Westminster*, like an old Tilter, runs his Course in Law, and breaks an Oath or two instead of a Lance; and if he can but unhorse the Defendant, and get the Sentence of the Judges on his Side, he marches off in Triumph. He prefers a Cry of Lawyers at the Bar before any Pack of the best mouthed Dogs in all the North. He has commonly once a Term a Tryal of Skill with some other Professor of the noble Science of Contention at the several Weapons of *Bill and Answer*, *Forgery*, *Perjury*, *Subornation*, *Champarty*, *Affidavit*, *Common Barretry*, *Maintenance*, &c. and, though he come off with the worst, he does not greatly care, so he can but have another Bout for it. He fights with Bags of Money, as they did heretofore with Sand-Bags, and he that has the heaviest has the Advantage, and knocks down the other right or wrong; and he suffers the Penalties of the Law for having no more Money to show in the Case. He is a Client by his Order, and Votary of the long Robe; and though he were sure the *Devil* invented it to hide his cloven Feet, he has the greater Reverence for it; for as evil Manners produce good Laws, the worse the Inventor was, the better the Thing may be. He keeps as many Knights of the Post to swear for him, as the King does poor Knights at *Windsor* to pray for him. When he is Defendant and like to be worsted in a Suit, he puts in a Cross Bill, and becomes Plaintiff; for the Plainant is eldest Hand, and has not only that Advantage, but is understood to be the better Friend to the Court, and is considered for it accordingly.

A PEDANT

IS a dwarf Scholar, that never outgrows the Mode and Fashion of the School, where he should have been taught. He wears his little Learning, unmade-up, puts it on, before it was half finished, without pressing or smoothing. He studies and uses Words with the greatest Respect possible, merely for their own Sakes, like an honest Man, without any Regard of Interest, as they are useful and serviceable to Things, and among those he is kindest to Strangers (like a civil Gentleman) that are far from their own Country and most unknown. He collects old Sayings and Ends of Verses, as Antiquaries do old Coins, and is as glad to produce them upon all Occasions. He has Sentences ready lying by him for *all* Purposes, though to *no one*, and talks of Authors as familiarly as his Fellow-Collegiates. He will challenge Acquaintance with those, he never saw before, and pretend to intimate Knowledge of those, he has only heard of. He is well stored with Terms of Art, but does not know how to use them, like a Country-Fellow, that carries his Gloves in his Hands, not his Hands in his Gloves. He handles Arts and Sciences like those, that can play a little upon an Instrument, but do not know, whether it be in Tune or not. He converses by the Book; and does not talk, but quote. If he can but screw in something, that an ancient Writer said, he believes it to be much better than if he had something of himself to the Purpose. His Brain is not able to concoct what it takes in, and therefore brings things up as they were swallowed, that is, crude and undigested, in whole Sentences, not assimilated Sense, which he rather affects; for his Want of Judgment, like Want of Health, renders his Appetite preposterous. He pumps for affected and far-fet Expressions, and they always prove as far from the Purpose. He admires Canting above Sense. He is worse than one, that is utterly ignorant, as a Cock that sees a little, fights worse than one, that is stark-blind. He speaks in a different Dialect from other Men, and much affects forced Expressions, forgetting that *hard Words*, as well as *evil ones*,

corrupt good Manners. He can do nothing, like a Conjurer, out of the Circle of his Arts, nor in it without canting and . . . . If he professes Physic, he gives his Patients sound hard Words for their Money, as cheap as he can afford; for they cost him Money and Study too, before he came by them, and he has Reason to make as much of them as he can.

A HUNTER

IS an auxiliary Hound, that assists one Nation of Beasts to subdue and over-run another. He makes mortal War with the Fox for committing Acts of Hostility against his Poultry. He is very solicitous to have his Dogs well descended of worshipful Families, and understands their Pedigree as learnedly as if he were a Herald; and is as careful to match them according to their Rank and Qualities, as High-Germans are of their own Progenies. He is both Cook and Physician to his Hounds, understands the Constitutions of their Bodies, and what to administer in any Infirmity or Disease, acute or chronic, that can befal them. Nor is he less skilful in Physiognomy, and from the Aspects of their Faces, Shape of their Snouts, falling of their Ears and Lips, and Make of their Barrels will give a shrewd Guess at their Inclinations, Parts, and Abilities, and what Parents they are lineally descended from; and by the Tones of their Voices and Statures of their Persons easily discover, what Country they are Natives of. He believes no Music in the World is comparable to a Chorus of their Voices, and that when they are well matched they will hunt their Parts as true at first Scent, as the best Singers of Catches, that ever opened in a Tavern, that they understand the Scale as well as the best Scholar, that ever learned to compose by the Mathematics; and that when he winds his Horn to them, 'tis the very same Thing with a Cornet in a Quire; that they will run down the Hare with a Fuge, and a double D-fol-re-Dog hunt a thorough-base to them all the while; that when they are at a loss they do but rest, and then they know by turns who are to continue

a Dialogue between two or three of them, of which he is commonly one himself. He takes very great Pains in his Way, but calls it Game and Sport, because it is to no Purpose; and he is willing to make as much of it as he can; and not be thought to bestow so much Labour and Pains about nothing. Let the Hare take which Way she will, she seldom fails to lead him at long-running to the Alehouse, where he meets with an Aftergame of Delight, in making up a Narrative, how every Dog behaved himself; which is never done without long Dispute, every Man inclining to favour his Friend as far as he can; and if there be any Thing remarkable, to his Thinking, in it, he preserves it to please himself; and, as he believes, all People else with, during his natural Life, and after leaves it to his Heirs Male entailed upon the Family, with his Bugle-Horn and Seal-Ring.

A HUMORIST

IS a peculiar Fantastic, that has a wonderful natural Affection to some particular Kind of Folly, to which he applies himself, and in Time becomes eminent. 'Tis commonly some out-lying Whimsie of *Bedlam*, that being tame and unhurtful is suffered to go at Liberty. The more serious he is, the more ridiculous he becomes, and at the same Time pleases himself in Earnest, and others in Jest. He knows no mean; for that is inconsistent with all Humour, which is never found but in some Extreme or other. Whatsoever he takes to, he is very full of, and believes every Man else to be so too; as if his own Taste were the same in every Man's Palate. If he be a *Virtuoso*, he applies himself with so much Earnestness to what he undertakes, that he puts his Reason out of Joint, and strains his Judgment: And there is hardly any Thing in the World so slight or serious, that some one or other has not squandered away his Brains, and Time, and Fortune upon, to no other Purpose, but to be ridiculous. He is exempted from a dark Room and a Doctor, because there is no Danger in his Frenzy; otherwise he has as good a Title to fresh Straw as another.

A HUMORIST

Humour is but a Crookedness of the Mind, a disproportioned Swelling of the Brain, that draws the Nourishment from the other Parts, to stuff an ugly and deformed Crup-Shoulder. If it have the Luck to meet with many of its own Temper, instead of being ridiculous, it becomes a Church, and from Jest grows to Earnest.

A LEADER OF A FACTION

SETS the Psalm, and all his Party sing after him. He is like a Figure in Arithmetic, the more Ciphers he stands before, the more his Value amounts to. He is a great Haranguer, talks himself into Authority, and, like a Parrot, climbs with his Beak. He appears brave in the Head of his Party, but braver in his own; for Vain-Glory leads him, as he does them, and both many Times out of the King's Highway, over Hedges and Ditches, to find out Bye-ways and shorter Cuts, which generally prove the furthest about, but never the nearest Home again. He is so passionate a Lover of the Liberty of the People, that his Fondness turns to Jealousy—He interprets every Trifle in the worst Sense to the Prejudice of her Honesty, and is so full of Caprices and Scruples, that, if he had his Will, he would have her shut up, and never suffered to go abroad again, if not made away, for her Incontinence. All his Politics are speculative, and for the most part impracticable, full of curious Niceties, that tend only to prevent future imaginary Inconveniencies with greater real and present. He is very superstitious of having the Formalities and Punctilios of Law held sacred, that, while they are performing, those, that would destroy the very Being of it, may have Time to do their Business, or escape. He bends all his Forces against those that are above him, and like a freeborn *English* Mastiff, plays always at the Head. He gathers his Party as *Fanatics* do a Church, and admits all his Admirers how weak and slight soever; for he believes it is Argument of Wisdom enough in them to admire, or, as he has it, to understand him. When he has led his Faction into any Inconvenience, they all run into his Mouth, as young Snakes do into

the old ones, and he defends them with his Oratory as well as he is able ; for all his Confidence depends upon his Tongue more than his Brain or Heart, and if that fail the others surrender immediately ; for though *David* says *it is a two-edged Sword*, a wooden Dagger is a better Weapon to fight with. His Judgment is like a nice Ballance, that will turn with the twentieth Part of a Grain, but a little using renders it false, and it is not so good for use as one, that will not stir without a greater Weight.

A DEBAUCHED MAN

SAVES the Devil a Labour, and leads himself into Temptation, being loath to lose his good Favour in giving him any Trouble, where he can do the Business himself without his Assistance, which he very prudently reserves for Matters of greater Concernment. He governs himself in an arbitrary Way, and is absolute, without being confined to any Thing but his own Will and Pleasure, which he makes his Law. His Life is all Recreation, and his Diversions nothing but turning from one Vice, that he is weary of, to entertain himself with another that is fresh. He lives above the State of his Body as well as his Fortune, and runs out of his Health and Money, as if he had made a Match and betted on the Race, or bid the Devil take the Hindmost. He is an amphibious Animal, that lives in two Elements wet and dry ; and never comes out of the first, but, like a Sea-Calf, to sleep on the Shore. His Language is very suitable to his Conversation, and he talks as loosely as he lives. Ribaldry and Profanation are his Doctrine and Use ; and what he professes publicly he practises very carefully in his Life and Conversation, not like those Clergymen, that to save the Souls of other Men condemn themselves out of their own Mouths. His whole Life is nothing but a perpetual Lordship of Misrule, and a constant Ramble Day and Night as long as it lasts, which is not according to the Course of Nature, but its own Course ; for he cuts off the latter End of it, like a pruned Vine, that it may bear the more Wine, although it be the

shorter. As for that which is left, he is as lavish of it as he is of every Thing else; for he sleeps all Day, and sits up all Night, that he may not see how it passes, until, like one that travels in a Litter and sleeps, he is at his Journey's End before he [is] aware; for he is spirited away by his Vices, and clapped under Hatches, where he never knows whither he is going, until he is at the End of his Voyage.

THE SEDITIOUS MAN

IS a civil Mutineer, and as all Mutinies for the most Part are for Pay, if it were not for that he would never trouble himself with it. His Business is to kindle and blow up Discontents against the Government, that, when they are inflamed, he may have the fairer Opportunity to rob and plunder, while those, that are concerned, are employed in quenching it. He endeavours to raise Tumults, and, if he can, civil War, a Remedy which no Man, that means well to his Country, can endure to think on, though the Disease were never so desperate. He is a State-Mountebank, whose Business is to persuade the People that they are not well in Health, that he may get their Money to make them worse. If he be a Preacher, he has the Advantage of all others of his Tribe; for he has a Way to vent Sedition by Wholesale; and as the foulest Purposes have most need of the fairest Pretences; so when Sedition is masked under the Veil of Piety, Religion, Conscience, and holy Duty, it propagates wonderfully among the Rabble, and he vents more in an Hour from the Pulpit, than others by News and Politics can do in a Week. Next him Writers and Libellers are most pernicious; for though the Contagion they disperse spreads slower and with less Force than preaching, yet it lasts longer, and in Time extends to more, and with less Danger to the Author, who is not easily discovered, if he use any Care to conceal himself. And therefore as we see stinging Flies vex and provoke Cattle most immediately before Storms: so Multitudes of those Kinds of Vermin do always appear to stir up the People, before the

Beginning of all troublesome Times; and nobody knows who they are, or from whence they came, but only that they were printed the present Year, that they may not lose the Advantage of being known to be new. Some do it only out of Humour and Envy, or desire to see those that are above them pulled down, and others raised in their Places; as if they held it a Kind of Freedom to change their Governours, though they continue in the same Condition themselves still, only they are a little better pleased with it, in observing the Dangers Greatness is exposed to. He delights in nothing so much as civil Commotions, and like a Porpoise always plays before a Storm. Paper and Tinder are both made of the same material Rags, but he converts them both into the same again, and makes his Paper Tinder.

AN AFFECTED MAN

CARRIES himself like his Dish (as the Proverb says) very uprightly, without spilling one Drop of his Humour. He is an Orator and Rhetorician, that delights in Flowers and Ornaments of his own devising to please himself, and others that laugh at him. He is of a leaden dull Temper, that stands stiff, as it is bent, to all crooked Lines, but never to the Right. When he thinks to appear most graceful, he adorns himself most ill favouredly, like an *Indian* that wears Jewels in his Lips and Nostrils. His Words and Gestures are all as stiff as Buckram, and he talks as if his Lips were turned up as well as his Beard. All his Motions are regular as if he went by Clockwork, and he goes very true to the Nick as he is set. He has certain favourite Words and Expressions, which he makes very much of, as he has Reason to do, for they serve him upon all Occasions, and are never out of the Way when he has use of them, as they have Leisure enough to do; for nobody else has any Occasion for them but himself. All his Affectations are forced and stolen from others, and though they become some particular Persons where they grow naturally, as

a Flower does on its Stalk, he thinks they will do so by him, when they are pulled and dead. He puts Words and Language out of its ordinary Pace, and breaks it to his own Fancy, which makes it go so uneasy in a Shuffle, which it has not been used to. He delivers himself in a forced Way like one that sings with a feigned Voice beyond his natural Compass. He loves the Sound of Words better than the Sense, and will rather venture to incur Nonsense than leave out a Word, that he has a Kindness for. If he be a Statesman, the slighter and meaner his Employments are, the bigger he looks, as an Ounce of Tin swells and looks bigger than an Ounce of Gold; and his Affectations of Gravity are the most desperate of all, as the Aphorism says—Madness of Study and Consideration are harder to be cured than those of lighter and more fantastic Humour.

A MEDICINE-TAKER

HAS a sickly Mind, and believes the Infirmity is in his Body; like one, that draws the wrong Tooth, and fancies his Pain in the wrong Place. The less he understands the Reason of Physic, the stronger Faith he has in it, as it commonly fares in all other Affairs of the World. His Disease is only in his Judgment, which makes him believe a Doctor can fetch it out of his Stomach, or his Belly; and fright those Worms out of his Guts, that are bred in his Brain. He believes a Doctor is a Kind of Conjurer, that can do strange Things, and he is as willing to have him think so; for by that means he does not only get his Money, but finds himself in some Possibility, by complying with that Fancy, to do him good for it, which he could never expect to do any other Way; for like those that have been cured by drinking their own Water, his own Imagination is a better Medicine than any the Doctor knows how to prescribe, even as the Weapon-salve cures a Wound by being applied to that which made it. He is no sooner well, but any Story or Lye of a new famous Doctor, or strange Cure puts him into a Relapse, and he falls

sick of a Medicine instead of a Disease, and catches Physic, like him that fell into a Looseness at the Sight of a Purge. He never knows when he is well, nor sick, but is always tampering with his Health till he has spoiled it, like a foolish Musician, that breaks his Strings with striving to put them in Tune; for *Nature*, which is *Physic*, understands better how to do her own Work than those that take it from her at second hand. *Hippocrates* says—*Ars longa*, *Vita brevis*, and it is the truest of all his Aphorisms,

For he that's giv'n much to the long Art,
Does not prolong his Life, but cut it short.

THE RUDE MAN

IS an *Ostro-Goth*, or northern *Hun*, that wheresoever he comes, invades and all the World does overrun, without Distinction of Age, Sex, or Quality. He has no Regard to any Thing but his own Humour, and that he expects should pass every where without asking Leave, or being asked wherefore, as if he had a Safe-conduct for his Rudeness. He rolls up himself, like a Hedgehog, in his Prickles, and is as untractable to all that come near him. He is an ill-designed Piece, built after the rustic Order; and all his Parts look too big for their Height. He is so ill contrived, that that which should be the Top in all regular Structures, i.e. Confidence, is his Foundation. He has neither Doctrine nor Discipline in him, like a fanatic Church, but is guided by the very same Spirit, that dipped the Herd of Swine in the Sea. He was not bred but reared, not brought up to Hand, but suffered to run wild, and take after his Kind, as other People of the Pasture do. He takes that Freedom in all Places, as if he were not at Liberty, but had broken loose, and expected to be tied up again. He does not eat but feed, and when he drinks goes to Water. The old *Romans* beat the barbarous Part of the World into Civility; but if he had lived in those Times he had been invincible to all Attempts of that Nature, and harder to be subdued

and governed than a Province. He eats his Bread, according to the Curse, with the Sweat of his Brows, and takes as much Pains at a Meal as if he earn'd it; puffs and blows like a Horse that eats Provender, and crams his Throat like a screwed Gun with a Bullet bigger than the Bore. His Tongue runs perpetually over every Thing that comes in its Way, without Regard of what, where, or to whom; and nothing but a greater Rudeness than his own can stand before it; and he uses it to as sloven[l]y Purposes as a Dog does, that licks his Sores and the Dirt off his Feet. He is the best Instance of the Truth of *Pythagoras*'s Doctrine, for his Soul past through all Sorts of brute Beasts before it came to him, and still retains something of the Nature of every one.

THE MISER

IS like the Sea, that is said to be richer than the Land, but is not able to make any Use of it at all, and only keeps it from those that know how to enjoy it if they had it. The Devil understood his Business very well, when he made Choice of *Judas*'s Avarice to betray *Christ*; for no other Vice would have undertaken it; and it is to be feared, that his Vicars now on Earth, by the Tenderness they have to the Bag, do not use him much better than his Steward did then. He gathers Wealth to no Purpose but to satisfy his Avarice, that has no End; and afflicts himself to possess that, which he is of all Men the most incapable of ever obtaining. His Treasure is in his Hands in the same Condition as if it were buried under Ground, and watched by an evil Spirit. His Desires are like the bottomless Pit which he is destined to; for the one is as soon filled as the other. He shuts up his Money in close Custody; and that, which has Power to open all Locks, is not able to set itself at Liberty. If he ever lets it out, it is upon good Bail and Mainprize, to render itself Prisoner again, whensoever it shall be summoned. He loves Wealth as an Eunuch does Women, whom he has no Possibility of enjoying, or one that is bewitched

with an Impotency, or taken with the Falling-Sickness. His greedy Appetite to Riches is but a Kind of Dog-Hunger, that never digests what it devours; but still the greedier and more eager it crams itself becomes more meager. He finds that Ink and Parchment preserves Money better than an iron Chest and Parsimony, like the Memories of Men that lye dead and buried when they are committed to Brass and Marble, but revive and flourish when they are trusted to authentic Writings, and encrease by being used. If he had lived among the *Jews* in the Wilderness, he would have been one of their chief *Reformers*, and have worshipped any Thing that is cast in Gold, though a sillier Creature than a Calf. *St. John* in the Revelations describes the new *Jerusalem* to be built all of Gold and Silver and precious Stones; for the Saints commonly take so much Delight in those Creatures, that nothing else could prevail with them ever to come thither: and as those Times are called the golden Age, in which there was no Gold at all in use; so Men are reputed godly and rich, that make no Use at all of their Religion or Wealth. All that he has gotten together with perpetual Pains and Industry is not Wealth, but a Collection, which he intends to keep by him more for his own Diversion than any other Use; and he that made Ducks and Drakes with his Money enjoyed it every Way as much. He makes no Conscience of any Thing but parting with his Money, which is no better than a Separation of Soul and Body to him, and he believes it to be as bad as self-Murther if he should do it willfully; for the Price of the Weapon, with which a Man is killed, is always esteemed a very considerable Circumstance, and next to *not having the Fear of God before his Eyes*. He loves the Bowels of the Earth broiled on the Coals above any other Cookery in the World. He is a Slave condemned to the Mines. He laughs at the golden Mean as ridiculous, and believes there is no such Thing in the World; for how can there be a Mean of that, of which no Man ever had enough? He loves the World so well, that he would willingly lose himself to save any Thing by it. His Riches are like a Dunghil, that renders the Ground unprofitable that it lies upon, and is good for nothing, until it be spread and scattered abroad.

A RABBLE

IS a Congregation, or Assembly of the States-General sent from their several and respective Shops, Stalls, and Garrets. They are full of Controversy, and every one of a several Judgment concerning the Business under present Consideration, whether it be Mountebank, Show, Hanging, or Ballad-Singer. They meet, like *Democritus*'s Atoms *in vacuo*, and by a fortuitous Justling together produce the greatest and most savage Beast in the whole World: For, tho' the Members of it may have something of human Nature, while they are asunder, when they are put together, they have none at all; as a Multitude of several Sounds make one great Noise unlike all the rest, in which no one Particular is distinguished. They are a great Dunghill where all Sorts of dirty and nasty Humours meet, stink, and ferment; for all the Parts are in a perpetual Tumult. 'Tis no wonder, they make strange Churches, for they take naturally to any Imposture, and have a great Antipathy to Truth and Order, as being contrary to their original Confusion. They are a Herd of Swine possest with a dry Devil, that run after Hanging, instead of Drowning. Once a Month they go on Pilgrimage to the Gallows, to visit the Sepulchres of their Ancestors, as the *Turks* do once a Week. When they come there they sing Psalms, quarrel, and return full of Satisfaction and Narrative. When they break loose they are like a public Ruin, in which the highest Parts lye undermost, and make the noblest Fabrics heaps of Rubbish. They are like the Sea, that's stirred into a Tumult with every Blast of Wind, that blows upon it, till it become a watry *Appenine*, and heap Mountain Billows upon one another, as once the Giants did in the War with Heaven. A Crowd is their proper Element, in which they make their Way with their Shoulders, as Pigs creep through Hedges. Nothing in the World delights them so much as the Ruin of great Persons, or any Calamity, in which they have no Share, though they get nothing by it. They love nothing but themselves in the Likeness of one another, and, like Sheep, run all that Way, the first goes, especially if it be against their Governors, whom they have a natural Disaffection to.

A SHOPKEEPER

LIVES by the Labour of his own Tongue and other Men's Hands; and gains more by his flat downright Lying, than the Artificer does by all his Industry, Pains and Ingenuity: for his Tongue is a Kind of Taylor's Goose or hot Press, with which he sets the last Gloss upon his coarse decayed Wares. His chief Qualification consists in a confident Outfacing of Truth, and persuading his Customers to believe him rather than their own Senses, which they have little Reason to do; for he, that will use false Lights, false Weights, and false Measures, will never stick at false Words: and as the more he stretches his Stuffs in the Measure the scantier it always proves; so the more he commends it the worse it afterwards appears upon Trial. The greatest Hazard he runs is Trusting, which yet he knows how to insure; for as when he takes a Thief he makes him pay for all and more than he has lost by other Thieves: so when he trusts, it is at such a Rate, that he that pays him pays for all those that do not. He walks in his Shop with a Yard always in his Hand instead of a Staff, that it may wear shorter and save his Conscience harmless, if he should have Occasion to swear it was never cut since he had it. His Custom of Lying, and the Profit he receives by it produces a Kind of natural Inclination in him to all Sorts of Impostors, and therefore he is as easily cheated out of his Way, as he cheats others in it, takes naturally to all *Fanatic* Whimsies in Religion, and is as easily misled by a seditious Teacher, as a Child is by a *Jamaica* Spirit; as for Truth he gains nothing by it, and therefore will have nothing to do with it. He never troubles his Head with Speculations but only in Divinity and Politics, in which his Ignorance is so prevailing, that he believes himself a great deal abler than his Governors. He sets a value on his Commodities, not according to their true Worth, but the Ignorance of the Buyers; and always sells cheapest to those whom he finds to understand most of his Trade; but he that leaves it to him is sure to be cheated; for he that lives by Lying will never be scrupulous in taking Money for his Reputation. He calls his

A SHOPKEEPER

profession a *Mystery*, which being rightly interpreted by his Practice signifies only this—That as all *Turks* are Tradesmen, even so all Tradesmen are *Turks*. His false Lights are a Kind of *Deceptio visus*, with which he casts a Mist, like a Conjurer, before the Eyes of his Customers, that they may take no Notice of the Imperfections and Infirmities of his spotted and stained Stuffs, until it is too late. The more Trust Men repose in him, the more he is sure to cheat them, as Taylors all ways make the Cloaths of those scantiest, who allow them the largest Measure —Those of the same Trade commonly set up together in a Street, as Rooks build together in a Tuft of Trees. Country Gentlemen always design the least hopeful of their Children to Trades, and out of that Stock the City is supplied with that sottish Ignorance, which we see it perpetually abound with.

A QUAKER

IS a Scoundrel Saint, of an Order without Founder, Vow, or Rule; for he will not swear, nor be tyed to any Thing, but his own Humour. He is the Link-Boy of the Sectaries, and talks much of his Light, but puts it under a Bushel, for nobody can see it but himself. His Religion is but the cold Fit of an Ague, and his Zeal of a contrary Temper to that of all others, yet produces the same Effects; as cold Iron in *Greenland*, they say, burns as well as hot; which makes him delight, like a Salamander, to live in the Fire of Persecution. He works out his Salvation, not with *Fear*, but *Confidence and Trembling*. His Profession is but a Kind of Winter-Religion; and the Original of it as uncertain as the hatching of Woodcocks, for no Man can tell from whence it came. He Vapours much of the Light within him, but no such Thing appears, unless he means as he is light-headed. He believes he takes up the Cross in being cross to all Mankind. He delights in Persecution, as some old extravagant Fornicators find a Lechery in being whipt; and has no Ambition but to go to Heaven in what he calls a fiery Chariot, that is, a Wood-monger's Faggot Cart. You may

perceive he has a Crack in his Skull by the flat Twang of his Nose, and the great Care he takes to keep his Hat on, lest his sickly Brains, if he have any, should take Cold at it. He believes his Doctrine to be heavenly, because it agrees perfectly with the *Motus Trepidationis*. All his Hopes are in the *Turks* overrunning of Christendom, because he has heard they count Fools and Madmen Saints, and doubts not to pass muster with them for great Abilities that Way. This makes him believe he can convert the *Turk*, tho' he could do no good on the *Pope*, or the *Presbyterian*. Nothing comes so near his quaking Liturgy, as the Papistical Possessions of the *Devil*, with which it conforms in Discipline exact. His Church, or rather Chapel, is built upon a flat Sand, without superior or inferior in it, and not upon a Rock, which is never found without great Inequalities. Next Demoniacs he most resembles the Reprobate, who are said to be condemned to Weeping and Gnashing of Teeth. There was a Botcher of their Church, that renounced his Trade and turned Preacher, because he held it superstitious to sit *cross-legged*. His Devotion is but a Kind of spiritual Palsy, that proceeds from a Distemper in the Brain, where the Nerves are rooted. They abhor the Church of *England*, but conform exactly with those primitive Fathers of their Church, that heretofore gave Answers at the *Devil*'s Oracles, in which they observed the very same Ceremony of quaking [and] gaping now practised by our modern Enthusiasts at their Exorcisms, rather than Exercises of Devotion. He sucks in the Air like a Pair of Bellows, and blows his inward Light with it, till he dung Fire, as Cattle do in *Lincolnshire*. The general Ignorance of their whole Party make it appear, that whatsoever their Zeal may be, it is not *according to Knowledge*.

A SWEARER

IS one, that sells the *Devil* the best Pennyworth that he meets with any where; and like the *Indians*, that Part with Gold for Glass-Beads, he damns his Soul for the slightest Trifles imaginable. He betroths himself oftner to the Devil in one Day, than *Mecænas* did in a Week to his Wife, that he was married a thousand times to. His Discourse is inlaid with Oaths, as the Gallows is with Nails, to fortify it against the Assaults of those, whose Friends have made it their Death-bed. He takes a preposterous Course to be believed, and persuade you to credit what he says, by saying that, which at the best he does not mean; for all the Excuse he has for his voluntary damning of himself is, that he means nothing by it. He is as much mistaken in what he does intend really; for that which he takes for the Ornament of his Language renders it the most odious and abominable. His Custom of Swearing takes away the Sense of his Saying. His Oaths are but a dissolute Formality of Speech, and the worst Kind of Affectation. He is a *Knight-Baronet of the Post*, or Gentleman Blasphemer, that swears for his Pleasure only, a *Lay-affidavit Man*, *in Voto* only, and not *in Orders*. He learned to swear, as Magpies do to speak, by hearing others. He talks nothing but *Bell*, *Book*, and *Candle*, and delivers himself over to *Satan* oftner than a *Presbyterian* Classis would do. He plays with the Devil for sport only, and stakes his Soul to nothing. He overcharges his Oaths till they break, and hurt himself only. He discharges them as fast as a Gun, that will shoot nine times with one loading. He is the Devil's Votary, and fails not to commend himself into his Tuition upon all Occasions. He outswears an Exorcist, and outlies the Legend. His Oaths are of a wider Bore and louder Report than those of an ordinary Perjurer, but yet they do not half the Execution. Sometimes he resolves to leave it, but not too suddenly, lest it should prove unwholesome, and injurious to his Health, but by Degrees as he took it up. Swearing should appear to be the greatest of Sins; for tho' the Scripture says, *God sees no Sin in his Children*, it does not say he hears none.

THE LUXURIOUS

PLACES all Enjoyment in spending, as a covetous Man does in getting, and both are treated at a Witch's Feast, where nothing feeds but only the Imagination: and like two Madmen, that believe themselves to be the same Prince, laugh at one another. He values his Pleasures as they do honour, by the Difficulty and Dearness of the Purchase, not the Worth of the Thing; and the more he pays the better he believes he ought to be pleased, as Women are fondest of those Children, which they have groaned most for. His Tongue is like a great Practiser's in Law; for as the one will not stir, so the other will not taste without a great Fee. He never reckons what a Thing costs by what it is worth, but what it is worth by what it costs. All his Senses are like corrupt Judges, that will understand nothing, until they are thoroughly informed and satisfied with a convincing Bribe. He relishes no Meat but by the Rate; and a high Price is like Sauce to it, that gives it a high Taste, and renders it savoury to his Palate. He believes there is nothing dear, nor ought to be so, that does not cost much, and that the dearest bought is always the cheapest. He tastes all Wines by the Smallness of the Bottles, and the Greatness of the Price; and when he is over-reckoned takes it as an extraordinary Value set upon him, as *Dutchmen* always reckon by the Dignity of the Person, not the Charge of the Entertainment he receives, put his Quality and Titles into the Bill of Fare, and make him pay for feeding upon his own Honour and Right-Worship, which he brought along with him. He debauches his Gluttony with an unnatural Appetite to Things never intended for Food, like preposterous Venery, or the unnatural Mixtures of Beasts of several Kinds. He is as curious of his Pleasures as an Antiquary of his Rarities, and cares for none but such as are very choice and difficult to be gotten, disdains any Thing that is common, unless it be his Women, which he esteems a common Good, and therefore the more communicative the better. All his Vices are like Children

that have been nicely bred, a great Charge to him, and it costs him dear to maintain them like themselves, according to their Birth and Breeding; but he, like a tender Parent, had rather suffer Want himself than they should: for he considers, a Man's Vices are his own Flesh and Blood, and though they are but By-blows he is bound to provide for them, out of natural Affection, as well as if they were lawfully begotten.

AN UNGRATEFUL MAN

IS like Dust in the Highway, that flies in the Face of those that raise it. He that is ungrateful is all Things that are amiss—He is like the *Devil*, that seeks the Destruction of those most of all, that do him the best Service; or an unhealthful Sinner, that receives Pleasure, and returns nothing but Pox and Diseases. He receives *Obligations* from all that he can, but they presently *become void and of none Effect*; for good Offices fare with him like Death, from which there is no Return. His Ill-nature is like an ill Stomach, that turns its Nourishment into bad Humours. He should be a Man of very great Civilities; for he receives all that he can, but never parts with any. He is like a barren Soil, plant what you will on him, it will never grow; nor any Thing but Thorns and Thistles, that came in with the Curse. His Mother died in Childbed of him; for he is descended of the Generation of Vipers, in which the Dam always eats off the Sire's Head, and the young ones their Way through *her* Belly. He is like a Horse in a Pasture, that eats up the Grass, and dungs it in Requital. He puts the Benefits he receives from others and his own Faults together in that End of the Sack, which he carries behind his Back. His ill-Nature, like a contagious Disease, infects others that are of themselves good, who observing his Ingratitude become less inclined to do good, than otherwise they would be: And as the sweetest Wine, if ill preserved, becomes the sourest Vinegar; so the greatest Endearments with him turn to the bitterest Injuries. He has an admirable Art of Forgetfulness, and no sooner receives a Kindness, but he owns it by Prescription, and

claims *from Time out of Mind.* All his Acknowledgments appear before his Ends are served, but never after, and, like *Occasion*, grow very thick before, but bare behind. He is like a River, that runs away from the Spring that feeds it, and undermines the Banks that support it; or like Vice and Sin, that destroy those that are most addicted to it; or the Hangman, that breaks the Necks of those whom he gets his Living by, and whips those that find him Employment, and brands his Masters that set him on Work. He pleads the *Act of Oblivion* for all the good Deeds that are done him, and *pardons* himself for the evil Returns he makes. He never looks backward (like a right Statesman) and Things that are past are all one with him, as if they had never been: And as Witches, they say, hurt those only from whom they can get something and have a Hank upon; he no sooner receives a Benefit, but he converts it to the Injury of that Person, who conferred it on him—It fares with Persons as with Families, that think better of themselves, the further they are off their first Raisers.

A KNIGHT OF THE POST

IS a Retailer of Oaths, a Deposition-Monger, an Evidence-Maker that lives by the Labour of his Conscience. He takes Money to kiss the Gospel, as *Judas* did *Christ*, when he betrayed him. As *a good Conscience is a continual Feast*; so an ill one is with him his daily Food. He plys at a Court of Justice, as Porters do at a Market; and his Business is to bear Witness, as they do Burthens, for any Man that will pay them for it. He will swear his Ears through an Inch-Board, and wears them merely by Favour of the Court; for being *Amicus curiæ*, they are willing to let him keep the Pillory out of Possession, though he has forfeited his Right never so often; For when he is once outed of his Ears, he is past his Labour, and can do the Commonwealth of Practisers no more Service. He is a false Weight in the Ballance of Justice; and as a Lawyer's Tongue is the Tongue of the Ballance, that inclines

either Way, according as the Weight of the Bribe inclines it, so does his. He lays one Hand on the Book, and the other is in the Plaintiff's or Defendant's Pocket. He feeds upon his Conscience, as a Monkey eats his Tail. He kisses the Book to show he renounces, and takes his leave of it—Many a parting Kiss has he given the Gospel. He pollutes it with his Lips oftner than a Hypocrite. He is a sworn Officer of every Court, and a great Practiser; is admitted within the Bar, and makes good what the rest of the Council say. The Attorney and Sollicitor see and instruct him in the Case; and he ventures as far for his Client, as any Man, to be laid by the Ears: He speaks more to the Point than any other, yet gives false Ground to his Brethren of the Jury, that they seldom come near the Jack. His Oaths are so brittle, that not one in twenty of them will hold the Taking, but fly as soon as they are out. He is worse than an ill Conscience; for that bears true Witness, but his is always false; and though his own Conscience be said to be a thousand Witnesses, he will out-swear and out-face them all. He believes it no Sin to bear false Witness for his Neighbour, that pays him for it, because it is not forbidden, but only to bear false Witness against his Neighbour.

AN UNDESERVING FAVOURITE

IS a Piece of base Metal with the King's Stamp upon it, a Fog raised by the Sun, to obscure his own Brightness. He came to Preferment by unworthy Offices, like one that rises with his Bum forwards, which the Rabble hold to be fortunate. He got up to Preferment on the wrong Side, and sits as untoward in it. He is raised rather above himself than others; or as base Metals are by the Test of Lead, while Gold and Silver continue still unmoved. He is raised and swells, like a Pimple, to be an Eye-sore, and deform the Place he holds. He is born like a Cloud on the Air of the Prince's Favour, and keeps his Light from the rest of his People. He rises, like the light End of a Ballance, for Want of Weight; or as Dust and Feathers do

for being light. He gets into the Prince's Favour by wounding it. He is a true *Person* of Honour; for he does but act it at the best, a Lord made only to justify all the Lords of Maypoles, Morrice-Dances, and Misrule, a Thing that does not live, but lye in State, before he's dead, such as the Heralds dight at Funerals. His Prince gives him Honour out of his own Stock, and Estate out of his Revenue, and lessens himself in both.

He is like Fern, that vile unuseful Weed,
That springs equivocally, without Seed.

He was not made for Honour, nor it for him, which makes it sit so unfavouredly upon him. The Forepart of himself, and the hinder Part of his Coach publish his Distinction; as *French* Lords, that have *haute Justice*, that is, may hang and draw, distinguish their Qualities by the Pillars of their Gallowses. He got his Honour easily, by Chance, without the hard laborious Way of Merit, which makes him so prodigally lavish of it. He brings down the Price of Honour, as the Value of any Thing falls in mean Hands. He looks upon all Men in the State of Knighthood and plain Gentility as most deplorable; and wonders how he could endure himself, when he was but of that Rank. The greatest Part of his Honour consists in his well-sounding Title, which he therefore makes Choice of, tho' he has none to the Place, but only a Patent to go by the Name of it. This appears at the End of his Coach in the Shape of a Coronet, which his Footmen set their Bums against, to the great Disparagement of the wooden Representative. The People take him for a general Grievance, a Kind of public Pressure, or Innovation, and would willingly give a Subsidy to be redressed of him. He is a strict Observer of Men's Addresses to him, and takes a mathematical Account, whether they stoop and bow in just Proportion to the Weight of his Greatness, and allow full Measure to their Legs and Cringes accordingly. He never uses Courtship, but in his own Defence, that others may use the same to him, and, like a true Christian, does as he would be done unto. He is intimate with no Man but his Pimp and his Surgeon, with whom he keeps no State, but communicates all the States of his Body. He is raised like the Market, or a Tax, to the Grievance and Curse of the People. He that knew the Inventory of him would wonder what slight Ingre-

dients go to the making up of a great Person; howsoever he is turned up Trump, and so commands better Cards than himself, while the Game lasts. He has much of Honour according to the original Sense of it, which among the Ancients (*Gellius* says) signified *Injury*. His Prosperity was greater than his Brain could bear, and he is drunk with it; and if he should take a Nap as long as *Epimenides* or the seven Sleepers, he would never be sober again. He took his Degree, and went forth Lord by *mandamus*, without performing Exercises of Merit. His Honour's but an Immunity from Worth, and his Nobility a Dispensation for doing Things ignoble. He expects that Men's Hats should fly off before him like a Storm, and not presume to stand in the Way of his Prospect, which is always over their Heads. All the Advantage he has is but to go before, or sit before, in which his nether Parts take place of his upper, that continue still, in Comparison, but *Commoners*. He is like an open Summer-House, that has no Furniture but bare Seats. All he has to show for his Honour is his Patent, which will not be in Season until the third or fourth Generation, if it lasts so long. His very *Creation* supposes him nothing before; and as Taylors rose by the Fall of *Adam*, and came in, like Thorns and Thistles, with the Curse, so did he by the Frailty of his Master. His very Face is his Gentleman-Usher, that walks before him in State, and cries, *give Way*. He is as stiff, as if he had been dipt in petrifying Water, and turned into his own Statue. He is always taking the Name of his Honour in vain, and will rather damn it like a Knighthood of the Post, than want Occasion to pawn it for every idle Trifle, perhaps for more than it is worth, or any Man will give to redeem it; and in this he deals uprightly, tho' perhaps in nothing else.

A CUCKOLD

IS his Wife's Bastard Issue, begotten upon her Body by her Gallant. He is like a Pack-saddle, and his Wife carries him to carry somebody else upon. He is a Creature, that *Adam* never gave Name to, for there was none of his Kind in

Paradise. He is no natural Production, but made by his Wife's Mechanics—A Stock, that another grafts upon, and leaves him to maintain the Fruit. His own Branches his Horns are as mystical as the Whore of *Babylon*'s Palfreys, not to be seen but in a Vision, and his Wife rides him as that great Lady does her Gelding. There are two Orders of them, the Wittol, that's a Volunteer, and the Cuckold, that's imprest. They talk of Asses in *India*, that have Horns on their Rumps; and for certain his grow out of his Wives Haunches. He is but an Undertaker in his Spouse, and his Partners go Shares with him. Her Faults are written in his Forehead, and he wears her Phylactery. His Horns, like those in a Country Gentleman's Hall, serve his Wife to hang Cloaths upon, with which she covers all her Faults, which he is fain to father, as well as her Children. He is a Man of great Hospitality; for he does not only keep open House, but open Wife for all Comers. He went about to enclose the Common, but his Neighbours threw it up again. He is but one Ingredient of a Husband, and there goes as many to the making of him up, as there do Taylors to a Man. If he be notorious he is like a Belweather, and has a Larum tied to his Horns, which every body knows him by. If he be a Wittol or contented Cuckold, he is like a Gentleman, that wears a Horn for his Pleasure; but he, that makes it his Calling, is a Sowgelder, that blows a Horn to get Money. But if he be jealous, his Head is troubled with a forked Distinction *discrimine facta Bicorni*, like *Pythagoras* his Letter, and he knows not which to take to, his Wife's Virtue, or Vice; and, whatsoever she proves, he remains a speculative Cuckold, well studied in the Theory of Horns, but in vain, for *Naturam expellat furca licet, usque recurret*. He fears his Park lies too convenient for Deer-stealers, and his Thoughts walk the Round perpetually with a dark Lanthorn to surprize them, but neither meets with them, nor Satisfaction. The Poets say, the Gate of Sleep is made of Horn, and certainly his is so; for he dreams of nothing else sleeping or waking. Thus he apprehends himself, upon Suspicion, for a Cuckold, is cast by his own Confession; and, as he that believed he had pist a Mouse, because he found one drowned in his Chamber-Pot, he interprets every Thing in favour of his Horns, until he becomes really a Cuckold in his Heart.

A MALICIOUS MAN

HAS a strange natural Inclination to all ill Intents and Purposes. He bears nothing so resolutely as Ill-will, which he takes naturally to, as some do to Gaming, and will rather hate for nothing than sit out. He believes the *Devil* is not so bad as he should be, and therefore endeavours to make him worse by drawing him into his own Party offensive and defensive; and if he would but be ruled by him does not doubt but to make him understand his Business much better than he does. He lays nothing to Heart but Malice, which is so far from doing him hurt, that it is the only Cordial that preserves him. Let him use a Man never so civilly to his Face, he is sure to hate him behind his Back. He has no Memory for any good that is done him; but Evil, whether it be done him or not, never leaves him, as Things of the same Kind always keep together. Love and Hatred, though contrary Passions, meet in him as a third, and unite; for he loves nothing but to hate, and hates nothing but to love. All the Truths in the World are not able to produce so much Hatred, as he is able to supply. He is a common Enemy to the World; for being born to the Hatred of it, Nature that provides for every Thing she brings forth, has furnished him with a Competence suitable to his Occasions; for all Men together cannot hate him so much, as he does them one by one. He loses no Occasion of Offence, but very thriftily lays it up, and endeavours to improve it to the best Advantage. He makes Issues in his Skin, to vent his ill Humours, and is sensible of no Pleasure so much as the Itching of his Sores. He hates Death for nothing so much, as because he fears it will take him away, before he has paid all the Ill-will he owes, and deprive him of all those precious Feuds, he has been scraping together all his Life-time. He is troubled to think what a Disparagement it will be to him to die before those, that will be glad to hear he is gone; and desires very charitably, they might come to an Agreement like good Friends, and go Hand in Hand out of the World together. He loves his Neighbour as well as he does himself, and is willing to

endure any Misery, so they may but take Part with him, and undergo any Mischief rather than they should want it. He is ready to spend his Blood, and lay down his Life for theirs, that would not do half so much for him; and rather than fail would give the *Devil* suck, and his Soul into the Bargain, if he would but make him his Plenipotentiary, to determine all Differences between himself and others. He contracts Enmities, as others do Friendships, out of Likenesses, Sympathies, and Instincts; and when he lights upon one of his own Temper, as Contraries produce the same Effects, they perform all the Offices of Friendship, have the same Thoughts, Affections, and Desires of one another's Destruction, and please themselves as heartily, and perhaps as securely, in hating one another, as others do in loving. He seeks out Enemies to avoid falling out with himself; for his Temper is like that of a flourishing Kingdom, if it have not a foreign Enemy it will fall into a civil War, and turn its Arms upon it self, and so does but hate in his own Defence. His Malice is all Sorts of Gain to him; for as Men take Pleasure in pursuing, entrapping, and destroying all Sorts of Beasts and Fowl, and call it Sports, so would he do Men, and if he had equal Power would never be at a Loss, nor give over his Game without his Prey, and in this he does nothing but Justice; for as Men take Delight to destroy Beasts, he being a Beast does but do as he is done by in endeavouring to destroy Men. The Philosopher said—*Man to Man is a God and a Wolf*; but he being incapable of the first does his Endeavour to make as much of the last as he can, and shews himself as excellent in his Kind, as it is in his Power to do.

A SQUIRE OF DAMES

DEALS with his Mistress as the Devil does with a Witch, is content to be her Servant for a Time, that she may be his Slave for ever. He is Esquire to a Knight-Errant, Donzel to the Damzels, and Gentleman Usher daily waiter on the Ladies, that rubs out his Time in making Legs and Love to them. He is a Gamester, that throws at all Ladies that are set him, but is always out, and never wins but when he throws at the Candlestick, that is for nothing; a general Lover, that

addresses unto all but never gains any, as Universals produce nothing. He never appears so gallant a Man as when he is in the Head of a Body of Ladies, and leads them up with admirable Skill and Conduct. He is an *Eunuch-Bashaw*, that has Charge of the Women, and governs all their public Affairs, because he is not able to do them any considerable private Services. One of his prime Qualifications is to convey their Persons in and out of Coaches, as tenderly as a Cook sets his Custards in an Oven and draws them out again, without the least Discomposure or Offence to their inward or outward Woman, that is, their Persons and Dresses. The greatest Care he uses in his Conversation with Ladies is, to order his Peruque methodically, and keep off his Hat with equal Respect both to *it*, and their Ladyships, that neither may have Cause to take any just Offence, but continue him in their good Graces. When he squires a Lady, he takes her by the Handle of her Person the Elbow, and steers it with all possible Caution, lest his own Foot should, upon a Tack, for want of due Circumspection, unhappily fall foul on the long Train she carries at her Stern. This makes him walk upon his Toes, and tread as lightly as if he were leading her a Dance. He never tries any Experiment solitary with her, but always in Consort, and then he acts the Woman's Part, and she the Man's, talks loud and laughs, while he sits demurely silent, and simpers or bows, and cries *anon Madam, excellently good!* &c. &c. He is a Kind of Hermaphrodite; for his Body is of one Sex, and his Mind of another, which makes him take no Delight in the Conversation or Actions of Men, because they do so by his, but apply himself to Women, to whom the Sympathy and Likeness of his own Temper and Wit naturally inclines him, where he finds an agreeable Reception for want of a better; for they, like our *Indian* Planters, value their Wealth by the Number of their Slaves. All his Business in the Morning is to dress himself, and in the Afternoon to shew his Workmanship to the Ladies; who after serious Consideration approve or disallow of his Judgment and Abilities accordingly, and he as freely delivers his Opinion of theirs. The Glass is the only Author he studies, by which his Actions and Gestures are all put on like his Cloaths, and by that he practises how to deliver what he has prepared to say to the Dames, after he has laid a Train to bring it in.

A KNAVE

IS like a Tooth-drawer, that maintains his own Teeth in constant eating by pulling out those of other Men. He is an ill moral Philosopher, of villainous Principles, and as bad Practice. His Tenets are to hold what he can get, right or wrong. His Tongue and his Heart are always at Variance, and fall out, like Rogues in the Street, to pick somebody's Pocket. They never agree but, like *Herod* and *Pilate*, to do Mischief. His Conscience never stands in his Light, when the *Devil* holds a Candle to him; for he has stretched it so thin, that it is transparent. He is an Engineer of Treachery, Fraud, and Perfidiousness, and knows how to manage Matters of great Weight with very little Force, by the Advantage of his trepanning Screws. He is very skilful in all the Mechanics of Cheat, the mathematical Magic of Imposture; and will outdo the Expectation of the most Credulous, to their own Admiration and Undoing. He is an excellent Founder, and will melt down a leaden Fool, and cast him into what Form he pleases. He is like a Pike in a Pond, that lives by Rapine, and will sometimes venture on one of his own Kind, and devour a Knave as big as himself—He will swallow a Fool a great deal bigger than himself; and if he can but get his Head within his Jaws, will carry the rest of him hanging out at his Mouth, until by Degrees he has digested him all. He has a hundred Tricks, to slip his Neck out of the Pillory, without leaving his Ears behind. As for the Gallows, he never ventures to show his Tricks upon the high-Rope, for fear of breaking his Neck. He seldom commits any Villany, but in a legal Way, and makes the Law bear him out in that, for which it hangs others. He always robs under the Vizard of Law, and picks Pockets with Tricks in Equity. By his Means the Law makes more Knaves than it hangs, and, like the *Inns-of-Court* protects Offenders against itself. He gets within the Law, and disarms it. His hardest Labour is to wriggle himself into Trust, which if he can but compass, his Business is done; for Fraud and Treachery follow as easily, as

a Thread does a Needle. He grows rich by the Ruin of his Neighbours, like Grass in the Streets in a great Sickness. He shelters himself under the Covert of the Law, like a Thief in a Hemp-Plot, and makes that secure him, which was intended for his Destruction.

AN ANABAPTIST

IS a Water-Saint, that, like a Crocodile, sees clearly in the Water, but dully on Land. He does not only live in two Elements, like a Goose, but two Worlds at once, this, and one of the next. He is contrary to a Fisher of Men; for, instead of pulling them out of the Water, he dips them in it. He keeps Souls in Minority, and will not admit them to inherit the Kingdom of Heaven, till they come to Age, fit to be trusted with their own Belief. He defies Magistracy and Ministry as the Horns of *Antichrist*; but would fain get them both into his own Hands. His Babes of Grace are all *Pagan*, and he breeds them up as they do young Trees in a Nursery, lets them grow up, and then transplants them into the new Soil of his own Church. He lets them run wild, as they do young Colts on a Common, until th'are old enough to be taken up and backed, and then he breaks and paces them with his own *Church-walkings*. He is a Landerer of Souls, and tries them, as Men do Witches, by Water. He dips them all under Water, but their Hands, which he holds them up by—those do still continue *Pagan*; and that's the Reason, why they make no Conscience of their Works, when they can get Power in their Hands, but act the most barbarous Inhumanities in the World. His dipping makes him more obstinate and stiff in his Opinions, like a Piece of hot Iron, that grows hard by being quenched in cold Water. He does not like the use of Water in his Baptism, as it falls from Heaven in Drops, but as it runs out of the Bowels of the Earth, or stands putrefying in a dirty Pond. He chuses the coldest Time in the Year to be dipped in, to shew the Heat of his Zeal, and this renders him the more obstinate. Law and Government

are great Grievances to him, and he believes Men may live very well without them, if they would be ruled by him; and then he would have nothing of Authority but his own Revelations. He is a *Saint-Errant*; for he calls his Religion *Walking*, which he opposes to the Pope's *Sitting* as the more orthodox and infallible. His Church is a Kind of *round Table* without upper End, or lower End; for they observe no Order, nor admit of Degrees. It is like the Serpent *Amphisbæna*, that has a Head at either End of it: for such is their spiritual Envy and Ambition, that they can endure no superior, but high and low are tied together, like long and short Sticks in a Faggot.

He defies the World in his own Defence, because it slighted him first, and is rather a Renegado to *it*, than a Convert to the *other*. He renounced it, because it was not for his Turn, and gave it over because he knew not how to enjoy it. His Ambition, like a Weed, grows highest on the lowest Grounds; and he fancies himself above the World by despising what he would, but could not aspire to. His Charity extends no further than his own Diocese, and is nothing else but Self-Love, and natural Affection to his own Opinions in other Men. He cries down Learning, as he does the World, because it is not within his Reach, and gives unjust Judgment upon that, which he understands nothing of. He leaves the Road of the Church, and crosses over Bye-ways, as Thieves do, when they have committed a Robbery. All the spiritual Knowledge, he brags so much of, is but his at the second Hand, and borrowed from Translations; and, if those err, his Spirit (tho' infallible as the *Pope*'s) must do so too. The prodigious Height of Confidence, he has arrived to, is not possible to be attained without an equally impregnable Ignorance. His Church is under the watry Government of the Moon, when she was in *Aquarius*. He places himself on a Pinnacle of the Temple, to see if the *Devil* dare cap Texts with him. He had a Mind to dispose of his Religion, how he pleased, and so *suffered a Recovery*, to cut it off from his right Heirs, and settle it to such Uses, as he pleased. He broaches false Doctrines out of his Tub. He sees Visions when he is fast asleep, and dreams Dreams when he is broad awake. They stick to one another, like Loaves of Bread in the Oven of Persecution. He canonises himself a Saint in his own Life-time, as *Domitian*

made himself a God; and enters his Name in the Rubric of his Church by Virtue of a Picklock, which he has invented, and believes will serve his Turn, as well as St. *Peter*'s Keys. He finds out Sloughs and Ditches, that are aptest for launching of an Anabaptist; for he does not christen, but launch his Vessel. He believes, because Obedience is better than Sacrifice, the less of it will serve. He uses Scripture in the same Manner as false Witnesses do, who never lay their Hands on it, but to give Testimony against the Truth.

A VINTNER

HANGS out his Bush to shew he has not good Wine; for that, the Proverb says, needs it not. If Wine were as necessary as Bread, he would stand in the Pillory for selling false Measure, as well as Bakers do for false Weight; but since it is at every Man's Choice to come to his House or not, those that do, are guilty of half the Injuries he does them, and he believes the rest to be none at all, because no Injury can be done to him, that is willing to take it. He had rather sell bad Wine, than good that stands him in no more, for it makes Men sooner drunk, and then they are the easier over-reckoned. By the Knaveries he acts above-board, which every Man sees, one may easily take a Measure of those he does under Ground in his Cellar; for he that will pick a Man's Pocket to his Face, will not stick to use him worse in private when he knows nothing of it. When he has poisoned his Wines he raises his Price, and to make amends for that abates his Measure, for he thinks it a greater Sin to commit Murder for small Gains, than a valuable Consideration. He does not only spoil and destroy his Wines, but an ancient reverend Proverb, with brewing and racking, that says, *In vino veritas*, for there is no Truth in his, but all false and sophisticated; for he can counterfeit Wine as cunningly as *Apelles* did Grapes, and cheat Men with it, as *he* did Birds. He brings every Bottle of Wine he draws to the *Bar*, to confess it to be a Cheat, and afterwards puts himself upon the Mercy of

the Company. He is an *Antichristian* Cheat; for Christ turned Water into Wine, and he turns Wine into Water. He scores all his Reckonings upon two Tables made like those of the ten Commandments, that he may be put in Mind to break them as oft as possibly he can; especially that of stealing and bearing false Witness against his Neighbour, when he draws him bad Wine and swears it is good, and that he can take more for the Pipe than the Wine will yield him by the Bottle, a Trick that a *Jesuit* taught him to cheat his own Conscience with. When he is found to over-reckon notoriously, he has one common Evasion for all, and that is, to say it was a Mistake, by which he means, that he thought they had not been sober enough to discover it; for if it had past, there had been no Error at all in the Case.

AN HYPOCRITE

IS a Saint that goes by Clockwork, a Machine made by the *Devil*'s Geometry, which he winds and nicks to go as he pleases. He is the *Devil*'s Finger-Watch, that never goes true, but too fast, or too slow, as he sets him. His Religion goes with Wires, and he serves the *Devil* for an Idol to seduce the Simple to worship and believe in him. He puts down the true Saint with his Copper-Lace Devotion, as Ladies, that use Art, paint fairer than the Life. He is a great Bustler in Reformation, which is always most proper to his Talent, especially if it be tumultuous; for Pockets are no where so easily and safely picked as in justling Crouds: And as Change and Alterations are most agreeable to those, who are tied to nothing, he appears more zealous and violent for the *Cause*; than such as are retarded by Conscience or Consideration. His Religion is a Mummery, and his *Gospel-walkings* nothing but dancing a Masquerade. He never wears his own Person, but assumes a Shape, as his Master the *Devil* does, when he appears. He wears counterfeit Hands (as the *Italian* Pickpocket did) which are fastened to his Breast, as if he held them up to Heaven, while his natural Fingers are in his Neighbour's Pocket. The whole Scope of all his Actions appears

to be directed, like an Archer's Arrow, at Heaven, while the Clout he aims at sticks in the Earth. The *Devil* baits his Hook with him, when he fishes in troubled Waters. He turns up his Eyes to Heaven like Bird's that have no upper Lid. He is a Weathercock upon the Steeple of the Church, that turns with every Wind, that blows from any Point of the Compass. He sets his Words and Actions like a Printer's Letters, and he that will understand him must read him backwards. He is much more to be suspected than one that is no Professor; as a Stone of any Colour is easier counterfeited, than a Diamond that is of none. The Inside of him tends quite cross to the Outside, like a Spring that runs upward within the Earth, and down without. He is an Operator for the Soul, and corrects other Men's Sins with greater of his own, as the *Jews* were punished for their Idolatry by greater Idolaters than themselves. He is a spiritual Highwayman, that robs on the Road to Heaven—His Professions and his Actions agree like a sweet Voice and a stinking Breath.

AN OPINIATER

IS his own Confident, that maintains more Opinions than he is able to support. They are all Bastards commonly and unlawfully begotten; but being his own, he had rather, out of natural Affection, take any Pains, or beg, than they should want a Subsistence. The Eagerness and Violence he uses to defend them argues they are weak, for if they were true, they would not need it. How false soever they are to him he is true to them; and as all extraordinary Affections of Love or Friendship are usually upon the meanest Accounts, he is resolved never to forsake them, how ridiculous soever they render themselves and him to the World. He is a Kind of a Knight-Errant, that is bound by his Order to defend the weak and distressed, and deliver enchanted Paradoxes, that are bewitched, and held by Magicians and Conjurers in invisible Castles. He affects to have his Opinions as unlike other Men's as he can, no Matter whether better or worse, like those that wear fantastic Cloaths

of their own devising. No Force of Argument can prevail upon him; for, like a Madman, the Strength of two Men in their Wits is not able to hold him down. His Obstinacy grows out of his Ignorance; for Probability has so many Ways, that whosoever understands them will not be confident of any one. He holds his Opinions as Men do their Lands, and, though his Tenure be litigious, he will spend all he has to maintain it. He does not so much as know what Opinion means, which always supposing Uncertainty, is not capable of Confidence. The more implicit his Obstinacy is, the more stubborn it renders him; for implicit Faith is always more pertinacious than that, which can give an Account of it self; and as Cowards, that are well backed, will appear boldest, he that believes as the Church believes is more violent, though he knows not what it is, than he that can give a Reason for his Faith—And as Men in the dark endeavour to tread firmer than when they are in the Light, the Darkness of his Understanding makes him careful to stand fast wheresoever he happens, though it be out of his Way.

A CHOLERIC MAN

IS one that stands for Madman, and has as many Voices as another—If he miss he has very hard Dealing; for if he can but come to a fair polling of his Fits against his Intervals, he is sure to carry it. No doubt it would be a singular Advantage to him; for as his present Condition stands, he has more full Moons in a Week than a Lunatic has in a Year. His Passion is like Tinder, soon set on Fire, and as soon out again. The smallest Occasion imaginable puts him in his Fit, and then he has no Respect of Persons, strikes up the Heels of Stools and Chairs, tears Cards Limbmeal without Regard of Age, Sex, or Quality, and breaks the Bones of Dice, and makes them a dreadful Example to deter others from daring to take Part against him. He is guilty but of Misprision of Madness, and, if the worst come to the worst, can but forfeit Estate, and suffer perpetual Liberty to say what he pleases. 'Tis true he is but a

A CHOLERIC MAN

Candidate of *Bedlam*, and is not yet admitted Fellow, but has the License of the College to practise, and in Time will not fail to come in according to his Seniority. He has his Grace for Madman, and has done his Exercises, and nothing but his good Manners can put him by his Degree. He is, like a foul Chimney, easily set on Fire, and then he vapours and flashes, as if he would burn the House, but is presently put out with a greater Huff, and the mere Noise of a Pistol reduces him to a quiet and peaceable Temper. His Temper is, like that of a Meteor, an imperfect Mixture, that sparkles and flashes until it has spent it self. All his Parts are irascible, and his Gall is too big for his Liver. His Spleen makes others laugh at him, and as soon as his Anger is over with others he begins to be angry with himself and sorry. He is sick of a preposterous Ague, and has his hot Fit always before his cold. The more violent his Passion is the sooner it is out, like a running Knot, that strains hardest, but is easiest loosed. He is never very passionate but for Trifles, and is always most temperate where he has least Cause, like a Nettle, that stings worst when it is touched with soft and gentle Fingers, but when it is bruised with rugged hardned Hands returns no Harm at all.

A LOVER

IS a Kind of *Goth* and *Vandal*, that leaves his native Self to settle in another, or a Planter that forsakes his Country, where he was born, to labour and dig in *Virginia*. His Heart is catched in a Net with a Pair of bright shining Eyes, as Larks are with Pieces of a looking-Glass. He makes heavy Complaints against it for deserting of him, and desires to have another in Exchange for it, which is a very unreasonable Request; for if it betrayed its bosom Friend, what will it do to a Stranger, that should give it Trust and Entertainment? He binds himself, and cries out he is robbed of his Heart, and charges the Innocent with it, only to get a good Composition, or another for it, against all Conscience and Honesty. He talks

much of his Flame, and pretends to be burnt by his Mistress's Eyes, for which he requires Satisfaction from her, like one that sets his House on Fire to get a Brief for charitable Contributions. He makes his Mistress all of Stars, and when she is unkind, rails at them, as if they did ill Offices between them, and being of her Kin set her against him. He falls in Love as Men fall sick when their Bodies are inclined to it, and imputes that to his Mistresses Charms, which is really in his own Temper; for when that is altered, the other vanishes of it self, and therefore one said not amiss,

——————The Lilly and the Rose
Not in her Cheeks, but in thy Temper grows.

When his Desires are grown up, they swarm, and fly out to seek a new Habitation, and wheresoever they light they fix like Bees, among which some late Philosophers have observed that it is a Female that leads all the rest. Love is but a Clap of the Mind, a Kind of running of the Fancy, that breaks out, if it be not stopped in Time, into Botches of heroic Rime; for all Lovers are Poets for the Time being, and make their Ladies a Kind of mosaic Work of several coloured Stones joined together by a strong Fancy, but very stiff and unnatural; and though they steal Stars from Heaven, as *Prometheus* did Fire, to animate them, all will not make them alive, nor alives-liking.

A TRANSLATER

DYES an Author, like an old Stuff, into a new Colour, but can never give it the Beauty and Lustre of the first Tincture; as Silks that are twice died lose their Glosses, and never receive a fair Colour. He is a small Factor, that imports Books of the Growth of one Language into another, but it seldom turns to Accompt; for the Commodity is perishable, and the finer it is the worse it endures Transportation; as the most delicate of *Indian* Fruits are by no Art to be brought over. Nevertheless he seldom fails of his Purpose, which is to please

A TRANSLATER

himself, and give the World notice that he understands one Language more than it was aware of; and that done he makes a saving Return. He is a *Truch-Man*, that interprets between learned Writers and gentle Readers, and uses both how he pleases; for he commonly mistakes the one, and misinforms the other. If he does not perfectly understand the full Meaning of his Author as well as he did himself, he is but a Copier, and therefore never comes near the Mastery of the Original; and his Labours are like Dishes of Meat twice drest, that become insipid, and lose the pleasant Taste they had at first. He differs from an Author as a Fidler does from a Musician, that plays other Men's Compositions, but is not able to make any of his own. All his Studies tend to the Ruin of the Interests of Linguists; for by making those Books common, that were understood but by few in the Original, he endeavours to make the Rabble as wise as himself without taking Pains, and prevents others from studying Languages, to understand that which they may know as well without them. The Ancients, who never writ any Thing but what they stole and borrowed from others (and who was the first Inventor nobody knows) never used this Way; but what they found for their Purposes in other Authors they disguised, so that it past for their own: but to take whole Books and render them, as our Translators do, they always forbore, out of more or less Ingenuity is a Question; for they shewed more in making what they liked their own, and less in not acknowledging from whence they had it. And though the *Romans* by the Laws of War laid claim to all Things, both sacred and profane, of those Nations whom they conquered; yet they never extended that Privilege to their Wit, but made that their own by another Title of the same Kind, and over-came their Wit with Wit.

A REBEL

IS a voluntary Bandit, a civil Renegado, that renounces his Obedience to his Prince, to raise himself upon the public Ruin. He is of great Antiquity, perhaps before the Creation,

at least a *Præadamite*; for *Lucifer* was the first of his Family, and from him he derives himself in an indirect Line. He finds Fault with the Government, that he may get it the easier into his own Hands, as Men use to undervalue what they have a Desire to purchase. He is a Botcher of Politics, and a State-Tinker, that makes Flaws in the Government, only to mend them again. He goes for a public-spirited Man, and his Pretences are for the public Good, that is, for the Good of his own public Spirit. He pretends to be a great Lover of his Country, as if it had given him Love-powder, but it is merely out of natural Affection to himself. He has a great Itch to be handling of Authority, though he cut his Fingers with it; and is resolved to raise himself, though it be but upon the Gallows. He is all for Peace and Truth, but not without Lying and Fighting. He plays a Game with the Hangman for the Cloaths on his Back, and when he throws out, he strips him to the Skin. He dies in hempen Sheets, and his Body is hanged, like his Ancestor *Mahomet*'s, in the Air. He might have lived longer, if the Destinies had not spun his Thread of Life too strong. He is sure never to come to an untimely End; for by the Course of Law his Glass was out long before. He calls Rebellion and Treason laying out of himself for the Public; but being found to be false unlawful Coin, he was seized upon, and cut in Pieces, and hanged for falsifying himself. His espousing of Quarrels proves as fatal to his Country, as the *Parisian* Wedding did to *France*. He is like a Bell, that was made of Purpose to be hanged. He is a diseased Part of the Body politic, to which all the bad Humours gather. He picks Straws out of the Government like a Madman, and startles at them when he has done. He endeavours to raise himself, like a Boy's Kite, by being pulled against the Wind. After all his Endeavours and Designs he is at length promoted to the Gallows, which is performed with a Cavalcade suitable to his Dignity; and after much Ceremony he is installed by the Hangman, with the general Applause of all Men, and dies singing like a Swan.

A CITY-WIT

DEALS in a foreign Commodity, that is not of the Growth of the Place, and which his Neighbours have so little Judgment in, that he may put it off, how bad soever, at what Rate he pleases. His Wit is like a Piece of Buckram made of old Stuff new gum'd, and stiffened with Formality and Affectation, and rubbed into a forced Gloss; and he shews it to the best Advantage, as far as Impudence and Lying, the Virtues of his Education, can enable him. He can do nothing, if he has not somebody of less Confidence to play it upon, as a Boy does his Ball against a Wall, and as long as the dull Creature will endure it never lets it fall: But when he strikes too hard his Wit is returned upon him again, and has its Quarters beaten up with Cuffs and Knocks over the Pate, which is commonly the Conclusion of his Horse or rather Ass-play. His Jests are so slight and apt to break, that like a Tilter's Lance, his Antagonist scarce feels them, and if he did not laugh at them himself, nobody would imagine by any Thing else what they were meant for; for he does it to make others laugh too, as those that gape set all that see them a gaping—But his Way is too rugged to provoke Laughter by any other Means; for he, that tickles a Man to make him laugh, must touch him gently and softly, not rub him hard. His Wit has never been observed to be of the right Breed, but always inclining to the Mungrel, whether his evil Education, the bad Customs of the Place, or a Kind of secret Fate be the Cause of it; for many others, that have had as great Disadvantages, have nevertheless arrived at strange Perfections: But as his Behaviour, which he learns insensibly from those he converses with, does plainly distinguish him from Men of freer Educations: so his Understanding receives that Alloy from the Reason and Judgment of those he has to do withal, that it can never become considerable. For though many excellent Persons have been born and lived in the City, there are very few such that have been bred there, though they come from all Parts and Families of the Nation; for Wit is not the Practice of the Place, and a *London* Student is like an *University* Merchant.

A SUPERSTITIOUS MAN

IS more zealous in his false mistaken Piety than others are in the Truth; for he that is in an Error has further to go than one that is in the right Way, and therefore is concerned to bestir himself, and make the more Speed. The Practice of his Religion is, like the Schoolmen's Speculations, full of Niceties and Tricks, that take up his whole Time, and do him more Hurt than Good. His Devotions are Labours, not *Exercises*, and he breaks the Sabbath in taking too much Pains to keep it. He makes a Conscience of so many Trifles and Niceties, that he has not leisure to consider Things, that are serious, and of real Weight. His Religion is too full of Fears and Jealousies to be true and faithful, and too solicitous and unquiet to continue in the Right, if it were so. And as those, that are Bunglers and unskilful in any Art, take more Pains to do nothing, because they are in a wrong Way, than those that are ready and expert, to do the excellentest Things: so the Errors and Mistakes of his Religion engage him in perpetual Troubles and Anxieties, without any Possibility of Improvement, until he unlearn all, and begin again upon a new Account. He talks much of the Justice and Merits of his Cause, and yet gets so many Advocates, that it is plain he does not believe himself; but having pleaded *not Guilty* he is concerned to defend himself as well as he can; while those that confess, and put themselves upon the Mercy of the Court have no more to do. His Religion is too full of Curiosities to be sound and useful, and is fitter for a Hypocrite than a Saint; for Curiosities are only for Show, and of no Use at all. His Conscience resides more in his Stomach than his Heart, and howsoever he keeps the Commandments, he never fails to keep a very pious Diet, and will rather starve than eat erroneously, or taste any Thing that is not perfectly orthodox and apostolical; and if Living and Eating are inseparable he is in the Right; and lives because he eats according to the truly ancient primitive Catholic Faith in the purest Times.

A DROLE

PLAYS his Part of Wit readily at first Sight, and sometimes better than with Practice. He is excellent at Voluntary and Prelude; but has no Skill in Composition. He will run Divisions upon any Ground very dextrously; but now and then mistakes a *Flat* for a *Sharp*. He has a great deal of Wit, but it is not at his own disposing, nor can he command it when he pleases, unless it be in the Humour. His Fancy is counterchanged between Jest and Earnest; and the *Earnest* lies always in the *Jest*, and the *Jest* in the *Earnest*. He treats of all Matters and Persons by Way of Exercitation, without Respect of Things, Time, Place, or Occasion; and assumes the Liberty of a freeborn *Englishman*, as if he were called to the long Robe with long Ears. He imposes a hard Task upon himself as well as those he converses with, and more than either can bear without a convenient Stock of Confidence. His whole Life is nothing but a Merry-Making, and his Business the same with a Fidler's, to play to all Companies where he comes, and take what they please to give him either of Applause, or Dislike; for he can do little without some Applauders, who by shewing him Ground make him outdo his own Expectation many Times, and theirs too; for they, that laugh on his Side and cry him up give Credit to his Confidence, and sometimes contribute more than half the Wit by making it better than he meant. He is impregnable to all Assaults but that of a greater Impudence, which being Stick-free puts him like a rough Fencer out of his Play, and after passes upon him at Pleasure; for when he is once routed, he never rallies again. He takes a View of a Man as a skilful Commander does of a Town he would besiege, to discover the weakest Places, where he may make his Approaches with the least Danger and most Advantages; and when he finds himself mistaken draws off his Forces with admirable Caution and Consideration; for his Business being only Wit, he thinks there is very little of that shown in exposing himself to any Inconvenience.

AN EMPIRIC

IS a Medicine-Monger, Probationer of Receipts, and Doctor Epidemic. He is perpetually putting his Medicines upon their Tryal, and very often finds them guilty of Manslaughter; but still they have some Trick or other to come off, and avoid burning by the Hand of the Hangman. He prints his Trials of Skill, and challenges *Death* at so many several Weapons; and though he is sure to be foiled at every one, he cares not; for if he can but get Money he is sure to get off: For it is but posting up Diseases for Poltroons in all the public Places of the Town, and daring them to meet him again, and his Credit stands as fair with the Rabble, as ever it did. He makes nothing of the Pox and running of the Reins, but will undertake to cure them and tye one Hand behind him, with so much Ease and Freedom, that his Patients may surfeit and be drunk as oft as they please, and follow their Business, that is, Whores and him, without any Inconvenience to their Health or Occasions, and recover with so much Secresy, that they shall never know how it comes about. He professes *no Cure no Money*, as well he may; for if *Nature* does the Work he is paid for it, if not, he neither wins nor loses; and like a cunning Rook lays his Bet so artfully, that, let the Chance be what it will, he either wins or saves. He cheats the Rich for their Money, and the Poor for Charity, and if either succeed, both are pleased, and he passes for a very just and conscientious Man; for, as those that pay nothing ought at least to speak well of their Entertainment, their Testimony makes Way for those, that are able to pay for both. He finds he has no Reputation among those that know him, and fears he is never like to have, and therefore posts up his Bills, to see if he can thrive better among those that know nothing of him. He keeps his Post continually, and will undertake to maintain it against all the Plagues of *Ægypt*. He sets up his Trade upon a Pillar, or the Corner of a Street—These are his Warehouses, where all he has is to be seen, and a great deal more; for he that looks further finds nothing at all.

THE OBSTINATE MAN

DOES not hold Opinions, but they hold him; for when he is once possest with an Error, 'tis, like the Devil, not to be cast out but with great Difficulty. Whatsoever he lays hold on, like a drowning Man, he never loses, though it do but help to sink him the sooner. His Ignorance is abrupt and inaccessible, impregnable both by Art and Nature, and will hold out to the last, though it has nothing but Rubbish to defend. It is as dark as Pitch, and sticks as fast to any Thing it lays hold on. His Scull is so thick, that it is proof against any Reason, and never cracks but on the wrong Side, just opposite to that against which the Impression is made, which Surgeons say does happen very frequently. The slighter and more inconsistent his Opinions are the faster he holds them, otherwise they would fall asunder of themselves: for Opinions that are false ought to be held with more Strictness and Assurance than those that are true, otherwise they will be apt to betray their Owners before they are aware. If he takes to Religion, he has Faith enough to save a hundred wiser Men than himself, if it were right; but it is too much to be good; and though he deny Supererogation, and utterly disclaim any Overplus of Merits, yet he allows superabundant Belief, and if the *Violence* of Faith will *carry the Kingdom of Heaven*, he stands fair for it. He delights most of all to differ in Things indifferent, no Matter how frivolous they are, they are weighty enough in Proportion to his weak Judgment, and he will rather suffer Self-Martyrdom than part with the least Scruple of his Freehold; for it is impossible to dye his dark Ignorance into a lighter Colour. He is resolved to understand no Man's Reason but his own, because he finds no Man can understand his but himself. His Wits are like a Sack, which, the *French* Proverb says, is tied faster before it is full, than when it is; and his Opinions are like Plants that grow upon Rocks, that stick fast though they have no Rooting. His Understanding is hardened like *Phar*[*ao*]*h*'s Heart, and is Proof against all Sorts of *Judgments* whatsoever.

A ZEALOT

IS a hot-headed Brother, that has his Understanding blocked up on both Sides, like a Fore-Horse's Eyes, that he sees only streight forwards, and never looks about him; which makes him run on according as he is driven with his own Caprich. He starts and stops (as a Horse does) at a Post, only because he does not know what it is; and thinks to run away from the Spur, while he carries it with him. He is very violent, as all Things that tend downward naturally are; for it is impossible to improve or raise him above his own Level. He runs swiftly before any Wind, like a Ship that has neither Freight nor Ballast, and is as apt to overset. When his Zeal takes Fire it cracks and flies about like a Squib, until the idle Stuff is spent, and then it goes out of it self. He is always troubled with small Scruples, which his Conscience catches like the Itch, and the rubbing of these is both his Pleasure and his Pain: But for Things of greater Moment he is unconcerned; as Cattle in the Summer Time are more pestered with Flies, that vex their Sores, than Creatures more considerable; and Dust and Motes are apter to stick in blear Eyes than things of greater Weight. His Charity begins and ends at Home, for it never goes further, nor stirs abroad. *David* was *eaten up with the Zeal of God's House*; but his Zeal quite contrary eats up God's House; and as the Words seem to intimate, that *David* fed and maintained the Priests; so he makes the Priests feed and maintain him—And hence his Zeal is never so vehement, as when it concurs with his Interest; for as he stiles himself a Professor, it fares with him as with Men of other Professions, to live by his Calling, and get as much as he can by it. He is very severe to other Men's Sins, that his own may pass unsuspected, as those, that were engaged in the Conspiracy against *Nero*, were most cruel to their own Confederates, or as one says,

Compounds for Sins he is inclin'd to
By damning those he has no Mind to.

THE OVER-DOER

ALWAYS throws beyond the Jack, and is gone a Mile. He is no more able to contain himself than a Bowl is when he is commanded to rub with the greatest Power and Vehemence imaginable, and nothing lights in his Way. He is a Conjurer, that cannot keep within the Compass of his Circle, though he were sure the Devil would fetch him away for the least Transgression. He always overstocks his Ground, and starves instead of feeding, destroys whatsoever he has an extraordinary Care for, and like an Ape hugs the Whelp he loves most to Death. All his Designs are greater than the Life, and he laughs to think how *Nature* has mistaken her Match, and given him so much Odds, that he can easily outrun her. He allows of no Merit but that which is superabundant. All his Actions are superfætations, that either become Monsters or Twins, that is, too much, or the same again: for he is but a Supernumerary, and does nothing but for Want of a better. He is a civil *Catholic*, that holds nothing more stedfastly than Supererogation in all that he undertakes; for he undertakes nothing but what he overdoes. He is insatiable in all his Actions, and, like a covetous Person, never knows when he has done enough, until he has spoiled all by doing too much. He is his own Antagonist, and is never satisfied until he has outdone himself, as well as that which he proposed; for he loves to be better than his Word (though it always falls out worse) and deceive the World the wrong Way. He believes the Mean to be but a mean Thing, and therefore always runs into Extremities, as the more excellent, great, and transcendent. He delights to exceed in all his Attempts; for he finds that a Goose, that has three Legs, is more remarkable than a hundred, that have but two apiece, and has a greater Number of Followers; and that all Monsters are more visited and applied to than other Creatures that Nature has made perfect in their Kind. He believes he can never bestow too much Pains upon any Thing; for his Industry is his own, and costs him nothing; and if it miscarry, he loses nothing, for he has as much as it was worth.

He is like a foolish Musician, that sets his Instrument so high, that he breaks his Strings for Want of understanding the right Pitch of it, or an Archer, that breaks his Bow with over-bending; and all he does is forced, like one that sings above the Reach of his Voice.

A JEALOUS MAN

IS very unsettled in his Mind and full of Doubts, whether he should take his Wife *for better*, or *for worse*. He knows not what to make of himself, but fears his Wife does, and that she made him and his Heir at a Heat: His Horns grow inward, and are very uneasy and painful to his Brain. He breaks his Sleep in watching Opportunities to catch himself Cuckold in the Manner. He fancies himself regenerate in the Body of his Wife, and desires nothing more, than with *Cardan* and *Gusman* to know all the Particulars and Circumstances of his own Begetting. He beats his Brains perpetually to try the Hardness of his Head, and find out how the Callus improves from Time to Time. He breeds Horns, as Children do Teeth, with much Pain and Unquietness; and (as some Husbands are said to be) is sick at the Stomach and pukes when his Wife breeds. Her Pleasures become his Pains, and, by an odd Kind of Sympathy, the Bobs she receives below break out on his Forehead, like a Tobacco-Pipe, that being knocked at one End breaks at the other. He seeks after his Honour and Satisfaction with the same Success as those do, that are robbed, who may, perhaps, find the Thief, but seldom or never get their Goods again. He throws Cross and Pile to prove himself a Cuckold or not, and as the World is always apt to side with the worst Sense, let his Chance prove what it will, he plays *at Cross you loose, and Pile I win.* The Remedies he takes to cure his Jealousy are worse than the Disease; for if his Suspicion be true it is past Cure; if false, he gives his Wife just Cause to make it true; for it is not the Part of a virtuous Woman to suffer her Husband knowingly to continue in an Error.

AN INSOLENT MAN

DOES Mischief, like a Person of Quality, merely for his Sport, and affronts a Man voluntarily of his own free Inclination, without any Merit of his, or Advantage of his own, or Expectation of Return, merely to please himself. The meaner his Condition is, the more barbarous his Insolence appears; for Vices in the Rabble are like Weeds, that grow rankest on a Dunghill. He has no Way to advance his own Pride, or Worth as he takes it, but by treading with Contempt and Scorn upon others. If he is in Authority, he does it not by the Virtue, but Vice of his Place; and the more odious his Carriage is the more he supposes it becomes him and his Authority. It is more notorious in base Persons than others, and most in Slaves, as Dogs, that use to be tied up, are fiercer when they are let loose. He raises himself as high as his Pride and Vainglory will bear him, that he may light the heavier upon those that are under him; for he never meddles with others, unless he is sure of the Advantage, and knows how to come off. He treats Men more rudely than the Hangman, and wants his Civility to ask them Pardon for the ill Accommodation they are like to have from him. He uses Men the best Way that he understands, and the worst that they do; for when he thinks to appear bravest they esteem him the veriest Wretch in the World. He is a small petty Tyrant, and in that is so much the worse; for the meanest Tyrannies are always the most insufferable, as the thinner the Air is, the more it pierces. He is a dissenting Brother to Humanity, and as zealously barbarous in civil Affairs, as others are made by their Churches. His Composition is nothing but Pride and Choler, and he is hot in the fourth Degree, which is the next Door but one, on the left Hand as you go, to Poison. The only Way to deal with him is to despise him; for no wise Man will be mad, if he can help it, because he is bitten by a mad-Dog.

THE RASH MAN

HAS a Fever in his Brain, and therefore is rightly said to be hot-headed. His Reason and his Actions run down Hill, born headlong by his unstaid Will. He has not Patience to consider, and, perhaps, it would not be the better for him if he had; for he is so possest with the first Apprehension of any Thing, that whatsoever comes after loses the Race, and is prejudged. All his Actions, like Sins, lead him perpetually to Repentance, and from thence to the Place from whence they came, to make more Work for Repentance; for though he be corrected never so often he is never amended, nor will his Haste give him time to call to mind where it made him stumble before; for he is always upon full Speed, and the Quickness of his Motions takes away and dazzles the Eyes of his Understanding. All his Designs are like Diseases, with which he is taken suddenly before he is aware, and whatsoever he does is extempore, without Premeditation; for he believes a sudden Life to be the best of all, as some do a sudden Death. He pursues Things, as Men do an Enemy upon a Retreat, until he is drawn into an Ambush for Want of Heed and Circumspection. He falls upon Things as they lie in his Way, as if he stumbled at them, or his Foot slipped and cast him upon them; for he is commonly foiled and comes off with Bruises. He engages in Business, as Men do in Duels, the sooner the better, that, if any Evil come of it, they may not be found to have slept upon it, or consulted with an effeminate Pillow in Point of Honour and Courage. He strikes when he is hot himself, not when the Iron is so, which he designs to work upon. His Tongue has no retentive Faculty, but is always running like a Fool's Drivel. He cannot keep it within Compass, but it will be always upon the Ramble, and playing of Tricks upon a Frolic, fancying of Passes upon Religion, State, and the Persons of those, that are in present Authority, no Matter how, to whom, or where; for his Discretion is always out of the Way, when he has Occasion to make Use of it.

A PIMP

IS a Soliciter of Love, a Whore's Broker, Procurator of the most serene Commonwealth of Sinners, and Agent for the Flesh and the Devil. He is a Bawd's *Legate a latere*—His Function chiefly consists in maintaining constant Correspondence and Intelligence, not only domestic, that is, with all Houses profest, but also foreign, that is, with all *Lay-Sisters*, and such as are *in voto* only. He disguises himself in as many Habits as a *Romish* Priest, from a Person of Honour to the Person of a Footman; but most commonly (as those others do) in that of a Gentleman; for among such his Business chiefly lies. He is the Bawd's Loader, that brings Corn to her Mill: But he never thrives considerably in his Vocation without the Assistance of some accessary Profession, as Medicine, Astrology, silenced Ministry, &c. which are wonderful Helps both for Disguise and Access. But if he want these Advantages, and be but a mere Pimp of Fortune, he endeavours to appear, as if he did it for his Pleasure, out of a generous Freedom to communicate his own Diversions with a Friend, and talks much of one Gentleman for another: nevertheless he suffers many dishonourable Indignities from the Ladies he relates to, who very well knowing his Calling to be but ministerial and subordinate to their own, fail not upon all Occasions to insult most tyrannically over him. Between these and the Justice he lives under an arbitrary Government, much subject to Tribulation and Oppression, unless he happen to be in Commission himself (as it sometimes happens) and then he suppresses all others, and engrosses the whole Trade into his own Hands. Nothing renders him so accomplished as curing of Claps; for then the one Operation assisting the other he is sure never to be out of Employment. His Profession is of great Antiquity and Renown, and has been honoured by Emperors and great Philosophers, that have been free of his Company: for *Caligula* kept a Bawdy-House himself, and *Otho* and *Seneca* were Pimps to *Nero*. He is a Squire by his Place; for if Matrimony be honourable, Fornication is at least worshipful. He is

a perpetual Brideman, and by his Privilege may wear Garters in his Hat. He is a Settler of Jointures, and the Devil's Parson, that joins Man and Woman together in the unholy State of Incontinence. His Life is a perpetual Wedding, and he is curst as often as a Matchmaker. He is a great Friend to Mountebanks; for where his Work ends the others commonly begins, and they gain more by him than the Plague, and he brings them in more Custom than their Bills. He is the Whores Jackal, that hunts out Treats for them all Day, and at Night has his Share in a Tavern-Supper, or a Treat at the *setting Dog and Partridge*, a very significant Sign, like the Brokers *Bird in Hand*. He is the *Sylvan* to the Dryades of *Lewkner*'s *Lane*, and Hamadryades of *little Sodom*. He fastens his Plough to the Tail, as the *Irish* do, and when one is rendered unserviceable he gets another. He is the Foreman of a Bawd's Shop. He is Remembrancer of Opportunity, and a Doorkeeper in the House of the Devil. He is a Conjunction copulative, that joins different Cases, Genders, and Persons,

——A Pimp
Is but a Whore's Familiar, or her Imp.

THE AFFECTED OR FORMAL

IS a Piece of Clockwork, that moves only as it is wound up and set, and not like a voluntary Agent. He is a mathematical Body, nothing but *punctum*, *linea* & *superficies*, and perfectly abstract from Matter. He walks as stifly and uprightly as a Dog that is taught to go on his hinder Legs, and carries his Hands as the other does his Fore-feet. He is very ceremonious and full of Respect to himself, for no Man uses those Formalities, that does not expect the same from others. All his Actions and Words are set down in so exact a Method, that an indifferent Accomptant may cast him up to a Half-penny Farthing. He does every Thing by Rule, as if it were in a Course of *Lessius*'s Diet, and did not eat, but take a Dose of Meat and Drink, and not walk, but proceed, not go, but march. He draws

up himself with admirable Conduct in a very regular and well-ordered Body. All his Business and Affairs are Junctures and Transactions; and when he speaks with a Man he gives him Audience. He does not carry, but marshal himself; and no one Member of his Body politic takes Place of another without due Right of Precedence. He does all Things by Rules of Proportion, and never gives himself the Freedom to manage his Gloves or his Watch in an irregular and arbitrary Way; but is always ready to render an Account of his Demeanour to the most strict and severe Disquisition. He sets his Face as if it were cast in Plaister, and never admits of any Commotion in his Countenance, nor so much as the Innovation of a Smile without serious and mature Deliberation; but preserves his Looks in a judicial Way, according as they have always been established.

A FLATTERER

IS a Dog, that fawns when he bites. He hangs Bells in a Man's Ears, as a Carman does by his Horse, while he lays a heavy Load upon his Back. His Insinuations are like strong Wines, that please a Man's Palate till it has got within him, and then deprives him of his Reason, and overthrows him. His Business is to render a Man a stranger to himself, and get between him and Home, and then he carries him, whither he pleases. He is a Spirit, that inveighs away a Man from himself, undertakes great Matters for him, and after sells him for a Slave. He makes Division, not only between a Man and his Friends, but between a Man and himself, raises a Faction within him, and after takes Part with the strongest Side, and ruins both. He steals him away from himself (as the Fairies are said to do Children in the Cradle) and after changes him for a Fool. He whistles to him, as a Carter does to his Horse, while he whips out his Eyes, and makes him draw what he pleases. He finds out his Humour and feeds it, till it will come to Hand; and then he leads him whither he pleases. He tickles him, as they do Trouts, until he lays hold on him, and then devours and feeds

upon him. He tickles his Ears with a Straw, and while he is pleased with scratching it, picks his Pocket, as the Cut-purse served *Bartl. Cokes.* He embraces him and hugs him in his Arms, and lifts him above Ground, as Wrestlers do, to throw him down again, and fall upon him. He possesses him with his own Praises like an evil Spirit, that makes him swell, and appear stronger than he was, talk what he does not understand, and do Things that he knows nothing of, when he comes to himself. He *gives* good Words, as Doctors are said to *give* Physick, when they are paid for it, and Lawyer's Advice, when they are fee'd beforehand. He is a poisoned Perfume, that infects the Brain, and murthers those it pleases. He undermines a Man, and blows him up with his own Praises, to throw him down. He commends a Man out of Design, that he may be presented with him, and have him for his Pains, according to the Mode.

A PRODIGAL

IS a Pocket with a Hole in the Bottom. His Purse has got a Dysentery, and lost its Retentive Faculty. He delights, like a fat overgrown Man, to see himself fall away, and grow less. He does not spend his Money, but void it, and, like those that have the Stone, is in Pain till he is rid of it. He is very loose and incontinent of his Coin, and lets it fly, like *Jupiter*, in a Shower. He is very hospitable, and keeps open Pockets for all Comers. All his Silver turns to Mercury, and runs through him as if he had taken it for the *miserere*, or fluxed himself. The History of his Life begins with keeping of Whores, and ends with keeping of Hogs, and as he fed high at first, so he does at last; for Acorns are very high Food. He swallows Land and Houses like an Earthquake, eats a whole dining-Room at a Meal, and devours his Kitchen at a Breakfast. He wears the Furniture of his House on his Back, and a whole feathered-Bed in his Hat, drinks down his Plate, and eats his Dishes up. He is not cloathed, but hung. He'll fancy Dancers Cattle, and present his Lady with Messuage and Tenement. He sets his Horses

at *Inn and Inn*, and throws himself out of his Coach at *come the Caster*. He should be a good Husband, for he has made more of his Estate in one Year, than his Ancestors did in twenty. He *dusts* his Estate, as they do a Stand of Ale in the North. His Money in his Pocket (like hunted Venison) will not keep; if it be not spent presently it grows stale, and is thrown away. He possesses his Estate as the Devil did the Herd of Swine, and is running it into the Sea as fast as he can. He has shot it with a *Zampatan*, and it will presently fall all to Dust. He has brought his Acres into a Consumption, and they are strangely fallen away, nothing but Skin and Bones left of a whole Manor. He will shortly have all his Estate in his Hands; for, like *Bias*, he may carry it about him. He lays up nothing but Debts and Diseases, and at length himself in a Prison. When he has spent all upon his Pleasures, and has nothing left for Sustenance, he espouses an Hostess Dowager, and resolves to lick himself whole again out of Ale, and make it pay him back all the Charges it has put him to.

A PETTIFOGGER

IS an under-Coat to the Long-robe, a Kind of a coarse Jacket, or dirty daggled Skirt and Tail of the long-Robe. His Business is, like a Spaniel's, to hunt and spring Contention for the long-winded Buzzards to fly at. He is a fast Friend to all Courts of Justice, but a mortal Foe to *Justice* herself; as some Catholics have a great Reverence for the *Church*, but hate the *Court* of *Rome*. He is a Kind of Law-Hector, that lives by making Quarrels between Man and Man, and prosecuting or compounding them to his own Advantage. He is a constant Frequenter of country Fairs and Markets, where he keeps the Clowns in Awe with his Tricks in Law, and they fear him like a Conjurer or a cunning Man. He is no Gentleman, but a Varlet of the Long-robe, a Purveyor of Suits and Differences, most of which he converts to his own Benefit, and the rest to the Use of those he belongs to. He is a Law-seminary, that

sows Tares amongst Friends to entangle them in Contention with one another, and suck the Nourishment from both. He is like a Ferret in a Coney-Borough, that drives the poor silly Animals into the Purse-Net of the Law, to have their Skins stripped off, and be preyed upon. He has a Cloud of Witnesses always in a Readiness to obscure Truth, and swear Things into any Shape he has Occasion for, as Men fancy they see Armies fighting in the Air. He propagates the Law as Jesuits do the Gospel, and with much the same Integrity and Uprightness: for his Business is to debauch and pervert the Law, and make it act quite contrary to its own Conscience and Understanding, and like an Hypocrite say one Thing and do another. When he is engaged on one Side he has his Choice of both, and can take either as he finds it serve best to his own Advantage. His ablest Performances are to help a Cause out at a Pinch for Want of Evidence; this he atchieves by Virtue of his Intimacy and Correspondence with *Knights of the Post*, *common Bayl* and *Affidavit-Men*. He is a tame Beast of Prey, an Animal that lives both by Land and Water; for when he walks afoot through the Dirt, he is paid for Boat and Coach-hire by his Clients, as if he never went without a Train to attend him. He instructs the Council to instruct him; and very justly gives them the one half of the Clients Fees for their Advice, and keeps the other himself for his own.

A BANKRUPT

IS made by breaking, as a Bird is hatched by breaking the Shell, for he gains more by giving over his Trade, than ever he did by dealing in it. He drives a Trade, as *Oliver Cromwel* did a Coach, till it broke in Pieces. He is very tender and careful in preserving his Credit, and keeps it as methodically as a Race-nag is dieted, that in the End he may run away with it: for he observes a punctual Curiosity in performing his Word, until he has improved his Credit as far as it can go; and then he has catched the Fish, and throws away the Net; as a

Butcher, when he has fed his Beast as fat as it can grow, cuts the Throat of it. When he has brought his Design to Perfection, and disposed of all his Materials, he lays his Train, like a Powder Traytor, and gets out of the Way, while he blows up all those that trusted him. After the Blow is given there is no Manner of Intelligence to be had of him for some Months, until the Rage and Fury is somewhat digested, and all Hopes vanished of ever recovering any Thing of Body, or Goods, for Revenge, or Restitution; and then Propositions of Treaty and Accommodation appear, like the Sign of the *Hand and Pen* out of the Clouds, with Conditions more unreasonable than Thieves are wont to demand for Restitution of stolen Goods. He shoots like a Fowler at a whole Flock of Geese at once, and stalks with his Horse to come as near as possibly he can without being perceived by any one, or giving the least Suspicion of his Design, until it is too late to prevent it; and then he flies from them, as they should have done before from him. His Way is so commonly used in the City, that he robs in a Road, like a Highwayman, and yet they will never arrive at Wit enough to avoid it; for it is done upon Surprise; and as Thieves are commonly better mounted than those they rob, he very easily makes his Escape, and flies beyond Persuit of Huon-cries, and there is no Possibility of overtaking him.

THE INCONSTANT

HAS a vagabond Soul, without any settled Place of Abode, like the *wandering Jew*. His Head is unfixed, out of Order, and utterly unserviceable upon any Occasion. He is very apt to be taken with any Thing, but nothing can hold him; for he presently breaks loose, and gives it the Slip. His Head is troubled with a Palsy, which renders it perpetually wavering and incapable of Rest. His Head is like an hour-Glass, that Part that is uppermost always runs out until it is turned, and then runs out again. His Opinions are too violent to last; for, like other Things of the same Kind in Nature, they

quickly spend themselves, and fall to nothing. All his Opinions are like *Wefts* and *Strays*, that are apt to straggle from their Owner, and belong to the *Lord of the Manour*, where they are taken up. His Soul has no retentive Faculty, but suffers every Thing to run from him, as fast as he receives it. His whole Life is like a preposterous Ague, in which he has his hot Fit always before his cold one, and is never in a constant Temper. His Principles and Resolves are but a Kind of Moveables, which he will not endure to be fastened to any Freehold, but left loose to be conveyed away at Pleasure, as Occasion shall please to dispose of him. His Soul dwells, like a *Tartar*, in a Hoord, without any settled Habitation, but is always removing and dislodging from Place to Place. He changes his Head oftner than a Deer, and when his Imaginations are stiff and at their full Growth, he casts them off to breed new ones, only to cast off again the next Season. All his Purposes are built on Air, the Chamelions Diet, and have the same Operation to make him change Colour with every Object he comes near. He pulls off his Judgment, as commonly as his Hat, to every one he meets with. His Word and his Deed are all one; for when he has given his Word he has *done*, and never goes further. His Judgment being unsound has the same Operation upon him, that a Disease has upon a sick Man, that makes him find some Ease in turning from Side to Side, and still the last is the most uneasy.

A HORSE-COURSER

IS one that has read Horses, and understands all the Virtues and Vices of the whole Species by being conversant with them, and how to make his best Advantage of both. He makes his first Applications to a Horse, as some Lovers do to a Mistress, with special Regard to her Eyes and Legs, and passes over other Parts with less severe and curious Scrutiny. He understands all Diseases incident to the Body of a Horse, and what to abate in the Price for every one, according as it is

capable either of Cure, or Disguise. He has more Ways to hide Defects in Horse-flesh, than Women have Decays in Faces, among which Oaths and Lies are the most general; for when they are applied warm they serve, like an universal Medicine, to cure all Infirmities alike; for he that affirms or denies any Thing confidently is sure to gain some Belief, though from an equal Obstinacy; as two Stones of equal Hardness rubbed together will tear something from one another; and false Wares will not be put off, but by false Means, as all Things are maintained and nourished by that which is agreeable to their own Nature. All his other Operations are nothing to that of Quacking, with which he will put off Diseases as fast as a Mountebank does Cures. He understands the Chronology of a Horse's Mouth most critically, and will find out the Year of his Nativity by it, as certainly as if he had been at the Mare's Labour that bore him. All his Arts will not serve to counterfeit a Horse's Paces; but he has a lere Trick, that serves instead of it, and that is, to cry down all those Paces which he wants, and magnify those he has. When he is lame of one Foot he has a very fine Expedient, by pricking the other over-against it, to make him go right again. He is a strict Observer of Saints Days, only for the Fairs that are kept on them, and knows which is the best Patron for buying, and which for selling: For Religion having been always a Traffic, the Saints have in all Ages been esteemed the most fit and proper to have the Charge of all Fairs, where all Sorts of Trades are most used; and always where a Saint has a Fair he has a Church too, as *St. Peter's* in *Westminster*, *St. Bartholomew* in *Smithfield*, *&c.*

A GLUTTON

EATS his Children, as the Poets say *Saturn* did, and carries his Felicity and all his Concernments in his Paunch. If he had lived when all the Members of the Body rebelled against the Stomach, there had been no Possibility of Accommodation. His Entrails are like the *Sarcophagus*, that devours

dead Bodies in a small Space, or the *Indian Zamatan*, that consumes Flesh in a Moment. He is a great Dish made on Purpose to carry Meat. He eats out his own Head and his Horses too—He knows no Grace, but Grace before Meat, nor Mortification but in fasting. If the Body be the Tabernacle of the Soul, he lives in a Sutler's Hut. He celebrates *Mass*, or rather *Mess*, to the Idol in his Belly, and, like a *Papist*, eats his Adoration. A third Course is the third Heaven to him, and he is ravished into it. A Feast is a good Conscience to him; and he is troubled in Mind, when he misses of it. His Teeth are very industrious in their calling; and his Chops like a *Bridewell* perpetually hatcheling. He depraves his Appetite with Haut-Gousts, as old Fornicators do their Lechery, into Fulsomness and Stinks. He licks himself into the Shape of a Bear, as those Beasts are said to do their Whelps. He new forms himself in his own Belly, and becomes another Thing than *God* and *Nature* meant him. His Belly takes Place of the Rest of his Members, and walks before in State. He eats out that which eats all Things else, Time; and is very curious to have all Things in Season at his Meals, but his Hours, which are commonly at Midnight, and so late, that he prays too late for his daily Bread, unless he mean his natural daily Bread. He is admirably learned in the Doctrines of Meats and Sauces, and deserves the Chair in *Juris-Prudentia*, that is in *the Skill of Pottages*. At length he eats his Life out of House and Home, and becomes a Treat for Worms, sells his Cloaths to feed his Gluttony, and eats himself naked, as the first of his Family, *Adam*, did.—

A RIBALD

IS the Devil's Hypocrite, that endeavours to make himself appear worse than he is. His evil Words and bad Manners strive which shall most corrupt one another, and it is hard to say which has the Advantage. He vents his Lechery at the Mouth, as some Fishes are said to engender. He is an unclean Beast that chews the Cud; for after he has satisfied his Lust, he

brings it up again into his Mouth to a second Enjoyment, and plays an After-game of Letchery with his Tongue much worse than that which the *Cunnilingi* used among the old *Romans*. He strips Nature stark-naked, and clothes her in the most fantastic and ridiculous Fashion a wild Imagination can invent. He is worse and more nasty than a Dog; for in his broad Descriptions of others obscene Actions he does but lick up the Vomit of another Man's Surfeits. He tells Tales out of a vaulting School. A leud baudy Tale does more Hurt, and gives a worse Example than the Thing of which it was told; for the Act extends but to few, and if it be concealed goes no further; but the Report of it is unlimited, and may be conveyed to all People, and all Times to come. He exposes that with his Tongue, which Nature gave Women Modesty, and brute Beasts Tails to cover. He mistakes Ribaldry for Wit, though nothing is more unlike, and believes himself to be the finer Man the filthier he talks; as if he were above Civility, as *Fanatics* are above Ordinances, and held nothing more shameful than to be ashamed of any Thing. He talks nothing but *Aretine*'s Pictures, as plain as the *Scotch* Dialect, which is esteemed to be the most copious and elegant of the Kind. He improves and husbands his Sins to the best Advantage, and makes one Vice find Employment for another; for what he acts loosely in private, he talks as loosely of in public, and finds as much Pleasure in the one as the other. He endeavours to make himself Satisfaction for the Pangs his Claps and Botches put him to with vapouring and bragging how he came by them. He endeavours to purchase himself a Reputation by pretending to that which the best Men abominate, and the worst value not, like one that clips and washes false Coin, and ventures his Neck for that which will yield him nothing.

CHARACTERS
FROM THE
BRITISH MUSEUM MSS.

AN ANTISOCORDIST

RENOUNCES his Christianity, and gives himself a fantastic name, as witches do their imps. He is a profest enemy to idleness, though he loses perpetualy by the contest, and always comes off with the worst; for the enemy is too strong for him, and holds intelligence with his own party, which renders all his attempts unsuccesful. He is perpetualy falling out with ignorance; but the quarrel is always taken up and compounded to his own disadvantage. He flys from it as a horse does from the spur, which he carrys along with him, or a dog from the madness, that he carrys in his brain. All his attempts upon knowledge are to no purpose; for it is too heavy for him, and he does but render himself weaker by spending his little strength in vain. He is a student only for his pleasure, but makes a horrible toil of it, like a country fellow that dances very laboriously. He sticks to all arts and sciences like pitch, only to lessen himself and defile that he takes to. He has not ingenuity enough to master one knowledge, and yet attempts all, like an ill marksman, that shoots better at a flock than one single fowl; or the nobility of Rome, that subdued the Tribunes of the people by increasing their number, whom they were not able to contend with when they were but few. He casts away much pains upon study, to as much purpose as the *Indians* sow gunpowder in the earth, and believe it will grow. He does not read books to improve his knowledge, but only to say he has read; and the more strange and less known names they have, the more he glories in them. And as among gamesters those that lose most always love play best: so the more unfortunate he is in his studies, the more delight he finds in them. Fields that lye fallow recompense the loss of time by bearing nobler crops; but he wears the heart of his barren ground out with perpetual tilling.

A BANKER

IS both usurer, broker, and borrower, a triple cord that is easily broken. He borrows with one hand and lends with the other; and having as much to do as he can turn both to has never a third to pay. He lives by use upon use, or taking up usury upon interest; for he borrows of *Peter* to pay *Paul* five in the hundred, and lends it to *John* for fifteen. He undertakes to pay extempore, but as all things of that kind commonly prove slight, and, if they hit once by chance, yet fail for the most part, so do his performances: howsoever he is very just to the King; for he takes up his money at his own rates, and pays him back again at the very same. He is like a merchant's book of accompts, nothing but debtor and creditor; and he charges and discharges himself as fast as a gun that shoots nine times in a minute. He borrows the king's money and lends it to him again, like the fellow that pawn'd the vintner's own cloak at the bar for the reckoning, and breaks his laws into the bargain by taking extortion and double interest for keeping his own money from him. He forestals the king's money to raise the price of the interest, and then lends it to him back again upon security of the next that he shall forestal. He borrows the king's money of his officers to break his laws with, as *Chaucer*'s fryar borrow'd money of a merchant to corrupt his wife with, and makes him pay for his own injury. He intercepts all taxes and royal aids that are sent up, and makes the king pay, instead of the county, where the robbery was committed. He hires the public money, as they do farms in *Wales*, for half the profits, pays the one moiety to the collectors and receivers, and keeps the other himself: For the public cheats of the kings money are like the mystery of coining it in the Tower, where every piece passes through many hands before it is finished, and every cheat through many offices, before it is brought to perfection. He turns and winds the public stock, and lives by the loss of it; for he has no other way to make himself a saver: for if he should pay as much for the use of money as he receives for it, he would lose by that which always lyes by him, which must of necessity be very great sums;

and therefore he must either use very great exactions, or make himself whole by breaking in the end. He does not live by his own faith like a righteous man, but the faith of others like the unrighteous, and is sav'd, like sinners in the church of *Rome*, out of the public stock of merits. The whole mystery of his iniquity is only this, to raise the value of money, (quite contrary to the custom of *France*) when the king is to receive his, and bring it down again, when he is to pay it out. His trade is but a kind of mart; for he takes all men's money (but the kings) that is brought him, to be paid back again at his return from some other world, (for that will be the case in the end) and by that time it will be come 1000 for one; and in the mean while stills them, as thieves do mastives, with small pittances for present occasions, untill he has pack'd up all, and then he breaks his own bank, like a burglarer, and steals away himself.

A BOWLER

TURNS the wheel of his own fortune, but trusts it out of his own hands, and sometimes he lights on the top of it, and sometimes under. His bowl is the very same with that which *fortune* is drawn standing upon, and as that turns under her feet, his own fortune proves either good or bad. He is like a conjurer of the sieve and sheers; for as that is said to turn with words: he uses all manner of conjurations, to make his bowl rub or run, as best suits with his own advantages, and when it fails reviles the poor innocent creature, with many bitter curses, for not doing that which was not in its power to do, when the thing is very true and faithful, and goes punctualy according to its first directions, and, if those err'd, is not bound to take notice of others, and if it should would be as much damn'd and curs'd by the other side; just as men, that are turn'd into the world by nature, are commanded and adjur'd by the cunning gamesters of the times to do things, not only against the first impression and force they receiv'd from the hand of nature, but contrary to one another, and if they fail, as it is impossible not to do, are

damn'd and confounded by one side, or both. When he mistakes the measure of his cast, inclination of his ground, or has turn'd his bias the wrong way, he lays all the fault upon his bowl, and blames it for not going to one place when it was sent to another. His bowl is much wiser than himself; for when it has receiv'd orders from his hand, it is not so silly to alter it upon a verbal command, as he would have it. When words fail he puts his body into postures, and cringes as if his bowl saw him, and being a dumb creature understood dumb signs better than language. He runs after his bowl, as fools do after conjurers, to see what his fortune is, but to no purpose; for it would have been the same, if he had staid where he was, and all his curiosity has no power to make it better or worse when it is once thrown out of his hand. He observes the method of all courts, where the weakest gamesters lead, and the best follow and come behind. He runs after his cast and turns the bias of his bum, as if it had a magnetic force to sway the bias of his bowl, and steer it which way he pleases to hang an arse: for, like a dog, he expresses his inclinations most of all by the motion and demeanor of his nether parts, as if he carried a rudder in his breech, as birds and fishes do. He talks to his wooden emissaries as Hocus-pocus does to his; but the one does it sillily in earnest, and the other cunningly in jest, as fools and knaves always use to do. He has heard, that a bowl in motion, (according to the doctrine of some late philosophers) is an animal, and when it lyes still and rests becomes inanimate again; and that is the natural reason why very discreetly he never speaks to his wooden creature but when it is in motion, that is, alive, and in a capacity to understand what he says, otherwise he would be thought to be the verier blockhead of the two.

A BRISK MAN—PERT

KNOWS nothing of himself, but guesses by the company he keeps (which are the best in his opinion that he can be admitted into) that he is one of the same rate, or at least ought to be esteem'd so; and like a simple Catholic puts his trust in other men's superabundant merits, which he believes he has right (as being one of the same society) to a share in. He has nothing in him, that is properly his own but confidence, all the rest of him is borrow'd from several persons, like a citizens riding equipage. He is as familiar with the names of authors and titles of books as a stationer, and knows just as much of their insides, unless it be by hearsay, in which he is for the most part either misinform'd or mistaken, as men that rely upon tradition usualy are. He commonly pretends most to that in which he is most defective, as cowards do to valour; and the more he is wanting in any thing the more he affects it (as men use to understand the worth of things by the want of them); and where he may be bold assumes it with the more confidence, and like a plover is most concern'd when he is furthest of[f] his nest. He is like a rook that bets upon other men's hands, and when they throw out, has no way to make himself a saver but by wrangling and judging on the wrong side. He is a carnal and prophane fanatic, that is gifted with opinion and confidence, as the other is with light and ignorance, and believes all mankind is in an error but himself and some few of his own church.

A BROKER

IS a taylors antiquary, that preserves the memory of all his acts and monuments, and keeps the annals and records of his proceedings in all ages, that posterity may not be to seek what customs have been in ancient times, and what innovations since introduc'd, merely arbitrary, against the fundamental

usage of freeze-jerkins, trunk-hose and codpieces. A snake when he casts his skin is said to eat it, and so do the one-half of his customers their cast cloaths. Among these the hangman is his most constant customer ; for as the keeper of a park claims the skins of all bucks he kills as his fee, so does he the cloaths of all those, he serves a warrant upon from the higher powers. The best bargains he buys are from thieves and housebreakers, with which he turns Merchant adventurer both by sea and land ; for if they be discover'd before he has sent them to the plantations, he is truss'd up in his calling, and his good friend the hangman gives him a quick dispatch for old acquaintance sake, and takes the cloaths he sold him back again for his pains. He furnishes bawds, as upholsterers do rooms, by the week, and lets out hackney gowns and petticoats, with which she accommodates the hackney gentlewomen, and receives hire for both, and all three in their several ways and callings live comfortably by one another, and pay the Justice and Constable scot and lot. He finds by experience that those who have to do with necessitous people have a greater freedom of conscience than others, and can make a little go further, and therefore the greater their wants are of whom he buys, the less he gives them ; and when he sells a bargain sets his price, not according to the worth of the thing, but the ignorance or necessity of the buyer. If it were not for hanging he would not change his trade for a better ; but the perpetual dread of dangling makes him slip many a good bargain, to the great trouble of his conscience, and the hanging out of his frippery is no better than a memento, that always puts him in mind of his latter end.

A BUFFOON

IS a tavern Terræfilius, a Pudding impropriate without cure of puppets. He pretends to the long-robe a fool's coat, and enjoys the privileges of it, to say what he pleases. He stains his impudence with scurrility, and a very little wit, that makes it sparkle briskly, and pass well enough with those that want judgment. He is a land-pug, that has commonplaces of ribaldry

for all persons and occasions, and has something to say to every one he meets to please the fare he carrys in his scull. His calling is to play upon somebody in the company, where he is like a fidler; but his greatest skill consists in the right choice of his instrument, for if he chance to mistake, he has his fiddle knock'd about his pate, and is kick'd downstairs. He vaults upon a man like a wooden horse to shew tricks and the activity of his insolence and ill nature. His bu[s]iness is to gain ill-will, and his pleasure to displease any man that he dares. He is a mortal enemy to all those, that have less, or more impudence than himself; as if his own forehead were the only seal'd measure, that had the mark burnt in it. His calling is to be rude and barbarous, and he is free of all companies where he comes. He is bound to his ill-behaviour, and if he should be civil it is more than he can answer. He spares nothing that comes in his way, but whether it be true or false, right or wrong, sacred or profane, he is very impartial. Sometimes he meets with those, that break his privilege and his head, and then he is put out of his play, but never out of countenance; for his impudence is impenetrable. He is commonly a coward, but his want of shame supplies his want of courage, and makes him run himself into perpetual dangers, without considering how he shall get off. He will sometimes hit upon things to the purpose; for as all great wits are said to have something of madness, so all great madnesses have something of wit. His tongue runs before his courage, as well as his wit, and betrays him into quarrels before he is aware, which he is glad to undergo with much passive valour, or compound with miserable and wretched submissions. He will often take occasion to abuse himself for want of a better. He breaks jests, as men do glasses, by mischance, and before he is aware, and many times pays for them against his will. He is like *Harry* the 8th, spares no man in his railing, nor woman in his ribaldry, for which he frequently incurrs the curse of the Devil, and has his head broken.

A CATCHPOLE

IS a journeyman sheriff, a minister of justice and injustice, right or wrong. He is a man of quick *apprehension*, and very great *judgment*, for it seldom begins or ends without him. His business is to have and to hold the bodies of all those he has in his warrant. These are his tenements, no more in their own occupation, but his, till he delivers them over to *Satan*, that is the jailor. He lays his authority, like a knighthood on the shoulder, and it presently possesses the whole body, till bail and mainprise bring deliverance. He fears nothing like a rescue, with which he is sometimes grievously afflicted, and beaten like a setting-dog, that springs the game. This never falls so heavy upon him, as when he does his business too near home, (like an unskilful cur that runs at sheep) for then the Lawyers, that set him on work, pump and shave him for his pains. His greatest security is in his knavery, when he takes money off both sides, and is paid for not seeing, when he has no mind to it. His whole life is a kind of pickeering, and like an *Indian* cannibal, he feeds on those he takes prisoners. His first business is to convey their bodies to a tavern, or an alehouse, where he eats and drinks their heads out. He is a greater enemy to liberty than Mr. *Hobb* and would reduce all men, if he could, to *necessity*. He eats his bread, not with the sweat, but the blood of his brows, and keeps himself alive, like those that have issues, by having holes made in his skin; for it is part of his vocation to be beaten, when it falls in his way, and sometimes kil'd if occasion serve.

A CLAP'D MAN

HAS bred that in his bones, which will never out of the flesh. He pays for his sins in specie; for as the flesh committed the fault, so it endures the punishment. He has spent all the forenoon of his life in catching of diseases, as men

do fish, and the greatest part of the afternoon in pickling them in tubs, to keep them from putrifying and stinking. He melts his grease like a candle in a paper-lanthorn, and consumes and wastes himself down to a stinking snuff, and goes out with a noisome vapour. The pox takes him by the nose, as *Saint Dunstan* did the Devil with a hot pair of tongs, and it vanishes and leaves nothing but a stink behind. He has layd so long abed, that his bones ake, and has broken his shins with groping in the dark. He is blasted, like a miner, by digging among unwholesome vapours. What he loses by *Venus* he thinks to recover by *Mercury*, but catches his cure as an after-clap, that commonly proves the worse disease of the two. He takes the height and declination of the sun in his bones, and finds the æquinoxes there more certain than in the almanac; and if there were a new emendation of times to be made, he is a better judge than all the mathematicians to reform the calendar; for certainly his aches give a better account in nature of the measure of time, than all their pendulums. He knows more of the course of the moon than all the astronomers, and is like to lay a new and more certain foundation for astrology, and to cast nativities nearer home by his own pains and predictions; and does not doubt but in time to give a shrewd guess at the longitude; for he finds by experience, that his pox goes truer than all their pendulum clocks. Napier's bones are ridiculous to his for true casting of accompt; for by them he will undertake to tell exactly when the sun enters into the first scruple of *Aries* or *Libra*, and consequently how much it has varied since the creation, and how long the world will last. As for comets and meteors, he is like to give the world better discoveries than ever it has made yet; for his clap is a kind of lightning, that pierces the bones and never hurts the skin, and in all proba[bi]litie will give a better account of the motion of the earth than all comets or [*there is a blank space here in MS.*], or all the spots in Saturn's belt.

A COFFEE-MAN

KEEPS a coffee market, where people of all qualities and conditions meet, to trade in foreign drinks and newes, ale, smoak, and controversy. He admits of no distinction of persons, but gentleman, mechanic, lord, and scoundrel mix, and are all of a piece, as if they were resolv'd into their first principles. His house is a kind of *Athenian* school, where all manner of opinions are profest and maintain'd to the last drop of coffee, which should seem by the sovereign virtue it has to strengthen politic notions, to be, as some authors hold, the black porrige of the *Lacedemonians*, and the very same *Lycurgus* himself us'd when he compos'd his laws, and among other wholesome constitutions hit upon that, which enjoins women to wear slits in their petticoats, and boys to steal bread and butter, as *Plutarch* writes in his life. Beside this their manner of conversing with strangers and acquaintance, all in one company, agrees perfectly with the custom of the *Spartans*, that made their city but one family, and eat and drunk all together in public. He sells burnt water and burnt beans as puddle, and of as pure a race, and though not altogether so delicious upon the palate warmer in the stomach, that never stirs the blood with wanton heats, nor raises idle fancies in the brain, but sober and discreet imaginations, such as black choler, like it self, produces. It is a kind of drink, as curses are a kind of prayers, that neither nourishes, nor quenches thirst. *Dives* would hardly endure a drop of it on the tip of his tongue. He is a *Barbarian* brewer of *Mahometan Taplash*, that tempers his decoction according to the *Alcoran*, and skinks in earthen goblets to his guests. If it were not for news and the cheapness of company he would be utterly abandon'd: for that, with the freedom to vapour, lye, and loiter upon free cost, draws more company than his coffee, or the *Turk* that drinks it on his sign, though that be the better of the two. Coffee, though the vilest of liquors, carrys away the name of the house from chocolate and tea drinks of better quality that are equally sold there and of better reputation, even as mean thieves are only call'd so, and great ones taken no notice of.

A COINER

IS a prince incognito, and tributary to the prince of darkness, under whose protection he lives. He is the chief of all forgers; for he counterfeits that, for which all other forgeries are practised, and therefore when his actions are considered, he has all his members erected, like a trophy, to his memory, and his head, like an old *Roman* emperors plac'd on his standard; while others of his quality leave no monument behind them but their ears. He coins nothing but his own pole-money; for when he is detected he pays his head for his money, as other men do money for their heads. He publishes a false impression of the Kings money, without licence, full of scandalous and treasonable practices. He begins commonly, a great way off his business, in chymistry, which is for the most part but an introduction to coining, in which having spent his time and fortune unprofitably, he finds himself not so properly qualify'd for any other course of life as that of coining: for having attempted in vain to make true metals (as a broken vintner sets up an alehouse) he resolves to try the experiment, what he can do with false ones. There is no man, that uses more industry, art, and ingenuity to render himself a person of ability and merit to be hang'd than he does; and like a devout christian, he makes the whole business of his life nothing but a preparation for death. He lives in perpetual hazard of life and limb, which always stand and fall together with him: for the law, in his case, is like the *Zampatan*, that never touches but it kills. When he is discover'd he has one way to save himself, by procuring justice to change a life or two, and accept of two or three of his companions in exchange for his own, which is sometimes allowed of as a valuable consideration, and then he is repriev'd, until he is taken in the next matter of fact; and then he preaches repentance and newness of life to the rabble, as *Hacket* did, out of a cart, and is gather'd to his fathers at the gallows. He cloaths his base metals in a thin vehicle of silver, such as spirits take of air, that serves it to pass up and down in the world until it is worn off, and then they are stop'd, and go no further. He never eates but out of a

diabolical instigation, nor cloaths himself but against the crown and dignity of the king; nor does anything but with a felonious intent: for his character is nothing but an inditement, of which he is always found guilty.

A CONJURER.

THERE is nothing that the general ignorance of mankind takes to, but there is some cheat or other that always applies to it, especialy where there is anything to be gain'd, and where that amounts to little they will rather play at small game than sit out. Hence some cunning Impostors observing that the generality of mankind, like Beasts, do soon arrive to their height, and never outgrow the customs of their childhood (which being, for the most part brought up among all women, and imbued with stories of spirits and the Devil, that stick by them ever after) have found out this horrid way of cheat, to abuse their weakness and credulity. The histories of *Frier Bacon*, *Doctor Faustus* and others of that nature are canonical enough to make them believe, that there is such a thing as they call the *black art*, (mistaking *Negromancy* for necromancy) and those that profess it cunning men. These are all that is left of the Devils oracles, that give answers to those that come to consult him, not as their forefathers did by being inspir'd and possest, but as if they possess'd the Devil himself, and had him perfectly at command: for if they were not intrench'd in their circles, he would serve them as they did Chaucer's Sumner for daring to cite him to appear. He is the desperatest of all Impostors next a hypocrite; for the one makes God and the other the Devil a party in all his practises. He calls himself a Magician, and derives himself from the Persian Magi, when the story of him that was chosen emperour by the neighing of his horse, and him that continued himself so by concealing the loss of his ears (which is all we know of them) proves clearly, that they were but cheats and impostors. He keeps the rabble in very great awe, who are persuaded he can do very strange things, which they are wonderfully delighted to hear of, and had rather believe, than try or disprove.

A CONSTABLE

IS the secular prince of darkness, as the Devil is the spiritual, and both divide equal empire, and haunt their several stations by night, and vanish when day appears. He walks with his lanthorn, not as *Diogenes* did to seek an honest man by day, but a knave by night, in which he is often at a loss, and perpetualy mistaken in seeking after that which he always carries about him. He is very gracious to those that give him money or good words, which he takes as tribute or homage, but implacable to those that rebel, or dispute his authority, which he will not endure to be scanted, as those that have but little of any thing ought to be thrifty, and make as much of it as they can, and therefore small Officers are always most imperious and arrogant. The first thing he never fails to do at his entrance into his office is to forswear himself, and be drunk with his neighbours, who to do him honour the first night trail rusty bills and halberts under his command, who being mounted on his throne a stall, (like a prince at the beginning of his reign) most graciously grants his general pardon to all offenders during that night. He encroaches upon the ecclesiastical courts in laying fines upon sins and taxes upon bawdy-houses, that pay him contribution for taking their gentlewomen and their windows into his protection, and securing them against the Hector and scourer. He is never admitted to reign in the street as constable until he has been swabber or scavenger, and made them clean. He is never severe in his office till after one at night, at which time all that walk the streets are his vassals, and he their natural Liege Lord, which they must either submit to, or, if they are not able to give battle, be led into captivity. The greatest and most criminal accusations he commonly charges delinquents with is for being sober too late, or not drunk in due season. The upper end of his staff and his face are the ensigns of his authority and his wisdom; and it is a question in which both are most apparent and eminent, but neither ever so much as by owl-light. He makes drunkards pay him custom for the drink they are fraught with and impost, and tell for their heads like cattle, and the less considerable they are they amount to the more.

A COURT-WIT.

CERTAINLY court-wit must be very slight, when every man professes it, and that trade very frivolous, which all sorts of talents learn of themselves, and every one has a stock to set up with. Tis not unlike the subtle mystery of link boys, whose business is to obtrude themselves upon all men in the dark, and walk before them with more smoke and vapour than light. Howsoever, what they want of real ingenuity they abundantly supply with confidence; and because that virtue is commonly a great support to wit, they believe it to be much its betters, and that it ought to take place of it, as all men are greater than their dependants: although as confidence is but the wit of the face, like painting, it may impart an artificial flourish to the outside, but cannot alter lineaments, nor mend those features, which nature has contriv'd amiss. It is true, he that ventures at wit wholly upon the accompt of confidence has one great advantage, that though his fortune be ever so bad he can never lose; for he throws at every man that sets him and has nothing about him to pay, if he should happen to fling out, while he that has reputation and credit, if it be his ill luck to throw out, must be sure to pay his losses; and this is the true foundation of all his confidence; for cowards are most couragious when they are secur'd from danger. He despises one that does but look wise as formal and pedantic, while he does not only do the same thing himself, but much more; for he lays his pretences the most arrogant way, which the other does the most innocent and inoffensive, as one that is very drunk thinks all others so, and himself sober. Beside the authority of the place is sufficient to justify any thing that is not very lewd, and to give a man a protection for having no wit as well as no money to pay: For as in the universities wit goes by colleges, even so here it is measur'd by ordinary and extraordinary, and that which is call'd greatest here is understood to be the least every where else. They have agreed upon a mode of repartees, as well as a demeanour of faces, legs, and elbows; and he that is unaccomplished that way is as ridiculous as he that wears the

colours of his garniture out of season, or is trail'd by an old fashion'd scent. The muse that inspires lampoons is very powerful here, where they admit of no other poesy; and for pleasant conversation nothing but raillery or pudding-sayings, with which they play upon one another like the battery on a gittar, and make as sensless a noyse. There us'd to be but one heretofore of the faculty in ordinary, but since the place was retrenched, they all share the service among them, and every man claims the privilege to say any thing as part of his allowance and his vayles.

[*Added afterwards as appears by the difference of the ink.*]

He has a monstrous wit; for a monster is nothing else but a thing to be shown, and he does nothing but endeavour to shew his; and if he would but take money for going in, it would get him as much as a calf with five legs. His wit is like a watchman's bill with a chalk'd edge, that pretends to sharpness only to conceal its dull bluntness from as dull discerners.

A COWARD

IS as tender as the sensitive plant, the least touch makes him shrink. His valour is a fortification not tenable, that surrenders upon the first summons without articles. He wants ammunition, and is as ill mann'd. He is a merchant-man, that carries no guns, and strikes sail, rather than anything else, to every man that hales him. He is an anvil, that men try their valours and their swords upon, a drum that makes a warlike noise, yet made of purpose to be beaten. He turns his back when he fights, like an ass, that he may not see the blows he gives and takes, and, like a Parthian, fights flying. He weares a sword as a stag does horns, for ornament only not to fight, but run away with. He affects nothing so much as valour, but dare not go to the price of it. He brags and vapours, and makes a noise, but is charg'd with powder only, not lead. He is very magnanimous against a cudgel, and despises bruises, but cannot

endure to have any breach made in his skin. He brought his action of *Quare clausum fregit* against one that broke his head. He has a great deal of comparative valour, but no positive, and is the most puissant man in the world over all those, that are greater cowards than himself. His skin is like a drum-head, moderate beating does it no hurt, but if you make a hole in it, it is spoil'd for ever, and therefore he cannot endure that. He is very skilful in the theory of fighting, and can exercise all the postures of quarelling, but when he is upon service forgets all, but only makes ready and faces about. He is as tender of his foreparts as a crocodile is of his belly, but bold enough of his back, which makes him despise kicks and bastinades with wonderful fortitude, and sometimes cuts, because they are out of his sight. He is so bashful, as the Scots say, in the face of an enemy, that he cannot endure to see a sword naked. He hates no sight in the world so much as cold iron, and his own blood. He is but a standing tuck, a foyl with a blunt edge, and a leathern poynt. The glittering of a sword kills him like lightning, and never hurts the skin. If he be heroical he will hold in his fear, as a man does his breath under water, untill he comes to the very nick of danger, and then it breaks out with the greater violence.

A CREDULOUS MAN

HAS a gentle, easy, complacent belief, and will not deny any man the civility of his faith to anything, especially if it be false; otherwise it is no courtesy, for if it be true every man ought to believe it: And that's the reason, though true or false be all one to him, why he always inclines to the wrong rather than the right, unless as there are innumerably more lies than truths in the world, he always takes the strongest as the surest side. He is the same thing to a lyar, as a thief is to a receiver; what the one comes dishonestly by, the other entertains and disposes of, and in that appears to be the worse of the two; for if it were not for easy believers, liars would be at a loss, and either leave that vanity, or use it to no purpose. Every man's word is canonical with him, and he never questions

the authority of it, but believes as the church-porch believes. He is very free of his faith because he comes easily by it; for it costs him no *consideration* at all, and he is sure he can hardly part with it, for less than it is worth. He esteems it generous to be persuaded freely, and not to stand with any man for such a trifle as a lye is. His faith is of a very strong constitution, that will swallow and digest anything, how crude, raw, and unwholesome soever it be. He has a worse opinion of himself than the rest of the world; for he cannot believe any man will lie and forswear himself, though he has done it himself never so often. He finds most delight in believing strange things, and the stranger they are, the easier they pass with him; but never regards those that are plain and feasible, for every man can believe such.

A CRUEL MAN

HAS nothing of a man but the outside, as Perillus's bull had of a beast; the insides of both are fill'd with horror, torture, and destruction. He is a creature of all speciese's; for man and beast are all one to him, and he has as much compassion for the one as the other. He approves of no law but the *forest law*, and would make all men *feræ naturæ*, because he is one himself. He is a Renegade to humanity, and being a proselyte [MS. *defective.*] is very cruel to those of his former persuasion. He has no sympathy with mankind, but that their afflictions are his delight, and he endures his own pleasures with less patience than they do their pains. He loves a widow of his own making better than a virgin, to whom he professes love as he does friendship to men, only to destroy them. He is more delighted with ruins, like an Antiquary, than a standing fabric, and, like a zealous catholic, worships the reliques more than the Saint. He is a kind of a leech, that relishes no part of a man but his blood. He is a rebel against the law of nature; for he always does what he would not be done unto, which is the privilege both of a Saint and the Devil, as iron in the extremities of cold or heat does equally burn those that touch it. Nothing enables him more in his cruelty than religion; for the fire of his zeal

and dull coldness of his ignorance renders his temper, like a piece of iron, proof against humanity, and that's the true reason why he's said to be hard-hearted. The worse condition he can put any man into, the better he thinks of his own; flatters himself with other men's miseries, and will endure no parasites but hangmen and torturers. He is very humble in one thing, and desires men should take place of him and go out of the world before him, and he cares not how far he comes behind.

A CULLY

IS a gibbet for all manner of cheats and rogues to hang upon; a Bridewel where pickpockets and rooks are set on work and kept. These, like Turks, make him believe he is a person of greater quality than he is, that they may set a greater fine and ransom on his head, and make him pay for it a great deal more than it is worth. He is fall'n among the wild Arabs, that make him buy himself over and over, and pay custom for his cargo, that is his ignorance and folly. Whores and cheats throw dice and rifle for him, win him of one another, and still he is anybody's but his own. Gamesters knap him with a whore, and throw what chance they please with him over a quart-pot. He is a tenement in the occupation and possession of cheats and impostors, and rooks build in him like a tree. They have more ways to feed upon him, than ever dish of meat was drest; and, when they have eat out his head, they leave the rest of him (as a spider does by a fly) as good for nothing. They eat him out of house and home, as an oyster is out of his shell. When he proves stubborn and disobedient to his rulers they engage him in a war, which his Second prosecutes with all seeming hostility, until both parties are drawn up in the field ready to give battle, and then a cessation is propos'd, and accomodation concluded at a supper, which he pays for, and his honour declar'd to come off in a whole skin. He roasts his estate whole, like the ox at St James's fair, and as many mouths make a quick dispatch, he is devour'd in a moment. All the flies in the town flock about him, like a scab, and blow maggots into his head, which no medicine in nature can ever get out

again. As soon as he is arrested, they all leave him as the Devil is said to do witches, when they fall into the hands of justice.

[*In the character of* A Cully, *the following occurs at the foot of the page in the MS.*]

N.B. The same character is continued further, but it rather seems incorrect and partly a repetition of what is said before. The following sentence may be properly added.

Flatterers use him like a dish of meat, that is said to be best commended in being eaten, and they never praise and cry him up so much, as when they feed upon him and devour him.

A CUTPURSE

PUTS his life in his hand, and both into another man's pocket, out of which he picks his living. He quarters all his members upon his neck, and when he is surpriz'd that pays for all. The hangman is his landlord, of whom he holds in chief, and, when he fails, is serv'd with a *distringas*, by virtue whereof he seizes upon his very cloths. He ventures choaking for his meat before he eats, and the outside of his throat stands engag'd for all that goes down the inside. He runs the very same fate with a seaman, that is said to be remov'd but three fingers from drowning, and just so many is he from hanging; for upon those his life and death perpetually depend. Every man he deals with carries his destiny in his pocket, out of which like a lottery, he draws his chance, either to live, or dangle. His chiefest qualifications are the same with those of a surgeon, to have the hand of a lady, and the heart of a lion; for if either fails his life lyes at stake, and he swings out of one world into another, as seamen use to do from ship to ship. The sign is with him always in *Taurus* neck and throat; and Mercury is his ascendant [MS. *defective.*] with Saturn, which argues that he will in time be burnt in the hand, or mount a cart, which, if the Sun interpose, is inevitable, for he thrives best in the dark. He differs from a highwayman as a thief does from a cheat; for the

one does the same thing privately, which the other does openly in the face of the King's authority and his highway, and both in the end meet in the same hemp. He gives himself a commission of treasure-trove, to sound for hidden money in the bottoms of pockets, and when he lights upon his prey he handles it very gently, that it may go quietly along without making any noise; otherwise as spirits are said to keep hidden treasure, and hurt those, that attempt to take it away, that dreadful hobgoblin the hangman takes possession of him.

A DANCING-MASTER

IS a live Punchinello incarnate, professor of the tactics of balls and masques, and a dance-driller. He teaches to tread musick, as they do wine at a vintage. His kit is the hornbook, and the stick the fiscue, with which he instructs his scholars to spell and read a coranto. He ties his puppets to his leg, and makes them skip and frisk how he pleases. He teaches the postures of the coranto, jig, and saraband, and instructs his pupils how to order, not their arms, but their legs. Perpetual skipping, hopping, and capering have jog'd all his wit down into his legs, and his feet are much better accomplish'd than his head. This makes him call making of legs making of honours, as intimating the leg to be the most honourable member of the body. The dancing horse and he are fellow collegiates, have both all their paces, and tell money with their feet, only the horse has the advantage of him as having four legs to his two. He gets his living by the labour of his legs, and lives by the sweat of his toes. He expounds upon his enchiridion kit, the constant inhabitant of his pocket, that squeaks like a kitten, and his pupils apprehend and improve at the wrong end. He is an expert foot commander, very skilful at embattling a breach, and leads up a dance with admirable conduct. He is very just, does all things in measure, keeps his time exactly, and carries himself uprightly in his life and conversation. He wears wings on his feet like Mercury, but needs none on his head, for that is light enough of it self.

[*Note in MS.*]

N.B. A sentence or two more are added, but imperfect.

A DETRACTER

IS a briar, that lays hold on every thing, that comes within its reach, and will, if it can, tear off something that it is never the better for, or tear it self in pieces. He has no way to make himself any thing but that of a leveller, by bringing down other men to an equality with himself, which he does his unchristian endeavour upon all occasions to perform; and, like a needy thief, cares not how great a loss of credit he puts another man to, so he can make but ever so little of it himself. He makes his own construction, that is the worst he can, of every man's actions; and when any thing appears doubtful, the worst sense always with him takes place of the better. He deals pretty fairly in one thing, and that is he never attempts to rob any man of his reputation, that has not much to lose, and can best spare it: as for those that have none, they are of his own rank, and he lets them pass freely. When he has depriv'd a man of his good name, he knows not what to do with it, like one that steals writings which he can claim nothing by. He is a kind of common cryer; for his business is to cry down a man's reputation, till he believes it is lost; and yet if he can but produce marks to the cryer that it is his, he shall have it again with all submission, otherwise he has the law on his side and takes it for his own. His general design is to make as much of himself as he can, and as little as he can of another man, and by comparing both together to render himself something: but as all comparisons and emulations are ever made by inferiors on the wrong side, after all his industry of himself and others he is but where he was before, unless he be worse, that is more contemptible. For as nothing enables the poor to endure their wants with greater patience than finding fault and railing at the rich; so nothing supports him more in his ignorance and obscurity than detracting from those, that either deserve more, or are believ'd to do so than himself.

A DUELLER

MEASURES his life by the length of his weapon, and sends it back to his adversary as the measure of his resolution to join issue, and come to tryal. All his challenges are but passes to carry his antagonist into another world; or himself, if the uncertain hazard of the war will have it so. He set[s] a very low value upon his life, because by his manner of living he is like to have term in it, but is very careful to prolong his honour, as far as the course of nature will give it leave. He encounters his enemy most commonly at two weapons, single rapier, and civility; and is as careful not to be vanquished at the one, as the other; for he passes upon him with singular courtship, and does his endeavour to kill and slay him most obligingly; and will by no means be persuaded by his good will to take place, and go out of the world before him. There is nothing of unkind in all the quarrel but only the beginning of it, and the rest of the proceedings are managed as civilly as any other treaty; and in the end, when one falls, they part with extraordinary endearments. He encounters his principal as if he did but salute and compliment him, desires to wait upon him into the field, and have the honour to cut his throat, and protests to take it as a very great favour, and be ready to serve him in a greater matter whensoever he shall please to command it—that the hangman, who uses to ask pardon of his customers before he presumes to break their necks, cannot do it in a more civil and obliging way. He is a man of mettle, and his sword and he are of the same family, and very near of kin; but he is chief, and the weapon a poor dependant or hanger-on. His second espouses his quarrel, and matches into his family, takes it to have and to hold, for better or for worse, till death them do part. The law is very favourable and indulgent to him, if he has but a care to dispatch his business with expedition, and kill his man without consideration; but if he delay it and lapse his time, the case alters, and he is hang'd up for a sluggard, like one that rides post with a halter about his neck, and fails to come within his time. To avoid this inconvenience therefore, they agree by consent to make it a rencounter, that is, appoint to meet by chance; and then the

law is satisfied that there is no diabolical instigation, nor malice prepense in the business, but the proceedings have been legal; and if he can but read a hard old hand, his learning and manners are approv'd of, and he has his degree under hand and seal deliver'd him by the hangman.

A DUNCE

IS so slow of apprehension, that everything escapes and gives him the slip. He is very thick of understanding, and apprehends nothing that is not often and loud repeated over and over again, and then commonly he mistakes something too. His dull blunt wit is like a hammer, that will rather break things in pieces, then pierce into them; and all knowledge to him is like some late philosop[h]ers definition of body—*impenetrable but discerpible.* He has lost the use of his understanding, and is taken with a lameness in his brain, that he is not able to stir himself, but as he is help'd by those that are about him. He is commonly compos'd of two different tempers, strong inclinations and as feeble abilities, both which pulling contrary ways he stands stock still, unless, as all things are up hill to him, every strain he makes, his weight being more than his strength can master does but set him backwards. He loves learning, but it does not love him; for it always lies crude and undigested upon his stomach, and he is much the worse for it. His judgment is lighter than his fancy, which renders him like a goose; for his feet are better than his wings, and he swims much better than he flys. With much drudgery and long time he gets something by rote, which he always carrys about him, and produces like a watch, when he is askd what a clock it is. If he hit upon any thing that is not amiss, 'tis by chance, like the oyster, that catch'd a bird, that thrust his head into his mouth when he gap'd. The thickness of his scull renders it very able to keep out any thing. All his study and industry does but render his understanding duller and stiffer, as hard labour does mens hands. As soon as his capacity is full, which is long because slow in arriving, he stops there, and whatsoever he meets with after runs over and spills.

AN ENVIOUS MAN

IS sick of another man's surfeits, and, like a *catholic* penitent, whips himself for another's enjoyments. He kicks and spurs himself like a jade, because another man out goes him, and torments himself for want of a better. He turnes another man's happiness into his own misery. As love wounds the heart through the eye; so hate does his at the sight of anothers perfections; and, like a lover, he pines away with the hate of that, which he fain wou'd, but cannot enjoy. Envy is like the common friendship of the world, that only waits on those whom fortune smiles on, and, when she leaves them, gives them over too. Envy pursues the living like a beare, but leaves them, when th'are dead, to their own fame, that then flyes higher than it did before; as men are taller dead than when they liv'd. He hates himself, because he is not what he would be, and would be that he hates, because he is not it. He bears another man's prosperity more heavily than his own misfortune. He is so senseless, that he takes part against himself with that which he abhors, and like a drunkard, when his humour is crost, falls foul on the next man, that is himself. He is a great reformer of providence, and is very much concern'd, that things are not carried on as he would have them, which he believes would be much better than they are, at least for himself. This is sufficient to make him a rebel against his prince, as he would against God, if he durst own it. He racks himself when he sees another man taller, not out of design to add to his own stature, but because he cannot cut him shorter, as *Procrustes* us'd to do, by his own standard. When one ship outsails another, Seamen call it *wronging*; and he has translated that term to land, and believes, all those that outdo him in any thing do him an injury.

A FENCER

IS a fighting-master, that expounds upon a foyl, and instructs his pupils in the rudiments of blows, thrusts, and broken heads, and reads upon the subtlest point of a rapier. He teaches the theory of killing, wounding, and running through, and with the privilege of a Doctor professes murder and sudden death. His calling is previous to a Surgeon's, and he tutors his pupils to make wounds, that the other may cure them, and sometimes to the hangman's, when they venture to break the laws of the land, (instead of breaking heads) which he breaks your necks for. He wears a parapet upon his breast, to which he directs the points of their weapons, till by often repeating their lessons upon it, they can hit him where he pleases, and never miss a button, at least that on the end of the foyl. He instructs them, as the Professors of liberal arts do in schools, to practise that which is only useful upon the place, and no where else, as to stamp when they make a thrust, which makes a noise sufficient to terrify the foe upon boards, but is of no service at all in the field. He presses his documents upon his pupils with all vehemence, and they improve wind and limb. He infuses his precepts into them till they are quite out of breath, and their lungs profit more than their brains: But as no art can improve a man beyond his natural capacity; so no practise can raise his skill above his courage. He lays about him like another *Orbilius* in his school, where his disciples con nothing but blows, and cuts, and bruises. He instructs them how to carve men, as they do wooden fowl, with a good grace, to slay in mood and figure, without any illogical inferences, and to run a man through correctly and accurately, which he calls masterly strokes. He teaches the discipline of duels, to beat up quarters back and side, charge a body through and through, and dispute a pass with the greatest advantage. He is a duel-Doctor, and professes to help nature by art, and his prescriptions, like those of other doctors, destroy as many as they preserve.

A FIDLER

COMMITS a rape upon the ear, like *Tiberius*'s *Spintrias*. He is a *Bouley* that sets men together by the ears, enchants them with his magical rod, his fidlestic, out of themselves, and makes them skip as if they were bit with a *tarantula*. He inflames and blows them up like *Bel and the Dragon* with rozen and hair. He tickles their ears, as the cutpurse did *Bartlemen Cokese*'s, while he picks their pockets. The ancients held, he could charm beasts (that is the rabble) and make them follow him, and force stones to build themselves into a wall, that is draw a crowd about him, which is no such strange thing. The ancient *Romans* us'd to torment men with fiddlestrings, and he retains and observes the custom most exactly to this day. The roughness of his bow makes his strings speak, which otherwise would be silent and unuseful, and when he grows humorous himself, (which is not seldom) and will not play, he is us'd as niggedly till he does. He is an earwig, that creeps into a mans ear and torments him, until he is got out again. The scrapings of his fiddle and horse-tail (like horse-radish) with white wine and sugar, or brandy make excellent sauce for a whore. He scratches and rubs the itch of lovers upon his fiddle, to the wonderful delight of those that have catch'd it, till it turns to a worse disease: for his fiddle [is] but a rubber made of a horses tail to carry sinners with, and he scrubs and firks them till they kick and fling, as if the Devil were in them. The noise of cats guts sets them a caterwauling, as those, that are bitten with a mad dog, are said to foam at the mouth and bark. He is free of all taverns, as being as useful to relish a glass of wine as anchovies or caviare, serves like stum to help of[f] bad wine, and conduces wonderfully to over-reckoning. He is a great provocative, as a Romance, to love, and at weddings is a prime officer, and takes place of the sack-posset. The scrapings of his fiddle steep'd in wine make excellent love-powder. 'Tis like the spring of a clockwork-motion, that sets all the puppets a dancing, till 'tis run down, and then they are quiet. He does not live but rub out, spends time while he keeps it, is very expert in his way, and has his trade at his fingers ends.

A FOOL

IS the skin of a man stuff'd with straw, like an alligator, that has nothing of humanity but the outside. He is utterly unfurnished within, nothing but bare walls, and those so thin and full of chinks, you may see through them. His head is like a nut with a maggot in it, or a rotten egg, not worth the cracking. He is not actuated by any inward principle of his own, like an animal; but by something without him, like an engine; for he is nothing of himself, but as he is wound up, and set a going by others. Though he be no black swan, he is a grey one, that eates grass, and lives as much on the land, as water. His inward man is a monster, born blind, without brain or heart; and his mind nothing but a *mola*, or false conception. He is a *Soland*-Goose, that's neither fish nor flesh, but between both, for you know not what to make of him. He was born with a wither'd brain, like *Richard* the third's arm, an abortive brought forth, before its time, imperfect. His soul and his body are not of the same grass; for the one was calv'd before the other was ready to be put into it, which makes them agree so ill together. If the soul dwell in the body, or be imprison'd in it, his is very ill accomodated, and is lodg'd in a dungeon; and it does not live in him, but is clap'd up close. His parents, that are asham'd of him give out, (to save their credit) that he is a foreigner, native of *Fayry-land*, and chang'd in the cradle, like a cloke at a tavern. The little wit he has tends naturaly to knavery, and he is dishonest by instinct. As a little rain makes the streets dirty, and a great deal washes them clean; or as a little wine is apter to pall and grow sour, than a great quantity: So his little understanding inclines him still to the worse; for he mistakes fraud and perfidiousness for wit and wisdom. He is like a building cover'd with lead. He is like the man in the fable, that carried his asse upon his back. He will sometimes speak to the purpose; but that is but like a little mercury in a lead-mine. A knave and he are like a bow and arrows, that can do nothing without one another. He is a flat bottom'd boat built of purpose to sail in shallow

waters. His head is like the garret of a house, altho' uppermost, yet worst built, worst furnish'd, and design'd for the meanest lodging of all the rest.

A FORGER

IS a Master of the pen, that professes to write any man's usual hand, and draws and ingrosses all sorts of business with such admirable care and secresie, that he does it without the knowledge of those, that he undertakes for. He has an art to bloat parchment, and make a spick and span new deed look old before its time. His chief dealing consists in importing mens last wills and testaments out of other worlds, and raising apparitions of hand and seal out of the grave, that shall walk and appear in the likeness of the deceased so perfectly, that their nearest friends shall hardly be able to distinguish. He has as many tricks to cheat the Devil and his own conscience, as he has to abuse the world, as by writing with a pen in a dead man's hand, or putting a scroll of written paper in a dead man's mouth, and swearing those were the last words that came out of it, as if plain downright perjury were not more pardonable than that, which is meditated and prepar'd with tricks and finesses. He will bind a man's hands behind his back in a bond before he is aware, and make him pay before he is loose again. He endeavours to oblige as many as he can by giving their names as much credit as he is able, though without their knowledge. He does all his feats with other mens hands, like the monkey that scratch'd with the cat's paw. As soon as he is detected all his devices fall upon his own head, which is presently laid by the ears in the pillory, where his lugs are set on the Tenters, and suffer wrongfully for the fault of his fingers, unless holding his pen be sufficient to render them guilty as receivers. If he be towards the Law, he only does the summersault over the bar, and is forbidden all other practise during life, that he may apply himself wholly to his own way, in which his abilities are capable to do his country better service than in any other. He is the Devil's Amanuensis, that writes what he dictates, and draws up his deeds of darkness.

A GAMESTER

IS a merchant adventurer, that trades in the bottom of a dice-box. Three bales of *Fulhams* and a small stock in cash sets him. He seldom ventures but he insures beforehand. He is but a juggler of the better sort; for the one's box and dice, and the other's box and balls are not very unlike; and the slight of hand in managing these is the mastery of both their arts. He throws dice for his living, as some condemn'd to be hang'd do for their lives. He pays custom to the box for all he imports; and an ordinary is his port. He shakes his dice like a rattlesnake; and he that he fastens upon is sure to be bitten, and sometimes swells till he breaks. He takes infinite pains to render himself able in his calling, and with perpetual practise of his hand and tools arrives at great perfection, if the Hangman do not spoil his palming with an untimely hot iron. His box and dice are his horn-ring and knife, with which he will dissect an insufficient gamester's pocket alive, and finger his money before his face. He never cuts the cards, but he cuts a purse, and when he deals the cards he sells them. He never stakes anything but his conscience, which is none of his own; for the Devil has the keeping of it, and he ticks with him for it upon reputation. He trusts his false dice to themselves, but never ventures a true one without a slur or topping. The rook is his affidavit-man, and he lets him go half a crown now and then, that he may swear it out upon occasion, and judge always on his side right or wrong. Besides this is business, is to fancy for him, for he is superstitious that way, and will rather bar his own cast than go against the conscience of his fancy. He differs nothing from a common pickpocket, but that he does the same thing by another method, and so much a worse, as he picks a man's reason and reputation as well as his pocket. After he has spent all his own time and a great deal of other mens money he becomes known, and so avoided; or else new tricks come in play, which he is too old to learn, and so dwindles to a rook, and at last leaves the world as poor as almes-ace. The cheat and gull with equal hope for one anothers money cope; but the former being of confederacy with the dice, they and he easily run down the other.

AN HECTOR

IS master of the noble science of offence and defence, a mungrel Knt. errant, that is always upon adventures. His calling is to call those to accompt, that he thinks have more money, and less to shew for their valour than himself. These are his tributaries, and when he is out of repair, he demands reparation of them. His skill consists in the prudent conduct of his quarrels, that he may not be drawn to fight the enemy but upon advantages. He is all for light skirmishes and pickeering, but cares not to engage his whole body, but where he is sure to come off. He is an exact judge of honour, and can hit the very mathematic line between valour and cowardise. He gets more by treaties than fights, as the French are said to have done by the English. When he finds himself overpowr'd he draws up his forces as wide in the front as he can, though but three deep, and so faces the enemy, while he draws off in safety, tho' sometimes with the loss of his baggage, that is his honour. He is as often employ'd as a Herald, to proclaim war, defy the enemy, and offer battle, in which desperate service he behaves himself with punctual formality, and is secur'd in his person by the law of nations. He is Py-powder of all quarrels, affronts, and misprisions of affronts, rencounters, rants, assaults and batteries, and invasions by kick, cudgel, or the lye, that fall out among the sons of Priam, the brethren of the hilt and scabbard, that have taken the Croysade upon them, to fight against the Infidel, that will not trust; and he determines whether they are actionable, and will bear a duel, or not. He never surrenders without flying colours, and bullet in mouth. He professes valour but to put it off, and keeps none for his own use, as Doctors never take physic, nor Lawyers go to law. When he is engag'd in a quarrel, he talks and looks as big as he can, as dogs, when they fall out, set up the bristles of their backs, to seem taller than they are. It is safer for a man to venture his life than his conversation upon him.

AN HIGHWAYMAN

IS a wild Arab, that lives by robbing of small caravans, and has no *way* of living but the King's *high way*. Aristotle held him to be but a kind of huntsman ; but our sages of the law account him rather a beast of prey, and will not allow his game to be legal by the forest law. His chief care is to be well mounted, and, when he is taken, the law takes care he should be so still while he lives. His business is to break the laws of the land, for which the hangman breaks his neck, and there's an end of the controversie. He fears nothing, under the gallows, more than his own face, and therefore when he does his work conveys it out of sight, that it may not rise up in judgment, and give evidence against him at the sessions. His trade is to take purses and evil courses, and when he is taken himself the laws take as evil a course with him. He takes place of all other thieves as the most heroical, and one that comes nearest to the old Knights errant, though he is really one of the basest, that never ventures but upon surprizal, and where he is sure of the advantage. He lives like a Tartar always in motion, and the inns upon the road are his hoordes, where he reposes for a while, and spends his time and money, when he is out of action. These are his close confederates and allies, though the common interest of both will not permit it to be known. He is more destructive to a grasier than the murrain, and as terrible as the Huon-cry to himself. When he dispatches his business between sun and sun he invades a whole county, and like the long Parliament robs by representative. He receives orders from his superior officer the setter, that sets him on work and others to pay him for it. He calls concealing what he takes from his comrades *sinking*, which they account a great want of integrity, and when he is discover'd he loses the reputation of an honest and just man with them for ever after. After he has rov'd up and down too long he is at last set himself, and convey'd to the jail, the only place of his residence, where he is provided of a hole to put his head in, and gather'd to his fathers in a faggot cart.

AN HOST

IS the greatest stranger in his own house of all that come to it; for, like an Italian Cardinal, he resigns up the whole command of himself and his family to all that visit him. He keeps open house for all comers to entertain himself. His sign and he have one and the same employment, to invite and draw in guests, and what the one does by dumb show without doors the other interprets within. He bids a man welcome to his own table, and invites him with hearty kindness and all freedom to treat himself. There is no ability so requisite in him as that of drinking, in which the whole manage of his affairs consists; and the larger his talent is that way the more he thrives in his trade: for his materials cost him nothing, and he is paid for his pains, beside the many opportunities he lights on to cheat and misreckon, and turn and wind the business of his cellar with a quicker trade. His hostler is both host and chamberlayn to the horses; and his province is to cheat and misreckon them in their meat, as the other does their masters in their drink. He is like the old Philosopher or Statesman choose ye whether, that was never less at home than when he was at home, that is when he had fewest guests; for being nothing of himself, the more he is of that, the less he is of anything else. He is like the catholic church, to which all men are welcome for their money, and nobody without it. He is the only true instance of that old saying—*nusquam est qui ubique est*; for by being the same to all people that come from all places, he is nobody himself, and of no place. He is a highwayman, for he lives upon it, but in a regular way, yet holds intelligence with all interlopers, and if there were no more that rob'd upon the kings highway it were well for the nation. He pays nothing for his lodging, that brings a horse into his stall, as rooks pay nothing that bring chouses to ordinaries, for the poor dumb creature pays for all.

AN IGNORANT MAN

HAS his opinions contracted within a narrow compass, which renders them the more intense and violent. He is one half of all the vexations of mankind, which the knave and he divide equaly between them ; and, though his ignorance be the mother of devotion (as the church of *Rome* very ingenuously confesses) all the rest of the kindred are the basest breed and generation in the whole world, and obstinacy is ever of the elder house and chief of the family. The extremity of his defects (as contraries do in nature) produces the same effects with other mens abundance ; for he believes himself sufficiently qualified, because he does not understand his own wants. His understanding is hidebound and straitlac'd, which makes it more stiff and uneasy than those that are free and active. And as among beggars he that is most maim'd, and can shew most sores is esteem'd the ablest man in his calling : so he, that is most voluble in expressing and shewing his ignorance and confidence, is esteem'd by the rest of his own latitude for the most excellent and incomparable person. The less he understands of anything, the more confident he is of it ; and because he knows no better him self believes nobody else does. His dull ignorance has the same operation with the wiser part of the world as lead has in the test of metals, that being apply'd to gold carries away all the baser metals that are mixt with it, and leaves only the pure behind. He makes more noise with his emptiness, like a tub, than others do that are full ; and some late philosophers, that have found out a way by knocking at a door to find how many persons are in a room, may much more easily discover by his noise how little is in him. His dull temper, like lead, is easily melted with any passion, and as quickly cold again, whereas solider metals are the more difficult to be wrought upon.

IMPERTINENT

IS one that straggles always from the purpose, and goes about everything he undertakes, and fetches a compass, as if he meant to attack it in the rear, but never comes near enough to engage. He will make as many doubles as a hare, to render those at a loss, that would willingly know what he would be at. He is a weft and stray, that is always taken up far from home, or a child, that has lost it self, and knows not whence it came, nor whither it would go. He is always losing of his way and fain to go back again, and round about to get into it again. He is an outlyer that will not be confin'd by any thing that is to the purpose. He omits no circumstance, though it be far enough out of his way, but expatiates, not as if he went about his occasions, but rambled for his pleasure. He is like a watch out of order, though he be ever so often set right, he will be sure to go wrong again. He never comes near the mark, but always carries too high, or too low, or wide. Men are finer upon holidays when they do nothing than on other days when they follow their business; and he believes himself a much finer man when he talks impertinently and to no purpose, than if he came directly to the matter, and fell close to the business; for, for one man that is impertinent out of downright ignorance, ten are so out of affectation and conceipt, and believe they please others, because they please themselves; for this folly is more frequently found in overdoing of things than any other mistake. As a lyar is never believ'd when he tells truth; so an impertinent person is never regarded when he speaks to the purpose: howsoever though he observes, that nobody attends to what he says, yet he goes on and talks to himself as fools and madmen use to do in public; for he is resolv'd to hear himself out, though nobody else will.

AN IMPOSTOR

IS a great undertaker, and as great an under-performer; for his business being only to profess, he believes he deals fairly with the world in having done that, and is not engag'd to proceed any further; for he takes so much pains to get opinion and belief, that it is not to be expected he should be able, or at leasure to do anything else; as shopkeepers, that sell and put off their wares, and study how to get custom, have no time to work and labour themselves, and commonly understand nothing of the manufacture of that which they deal in; for to profess much and perform too is more than the business of one man. He is so prodigal of his promises, that of so many thousands, which he has made, he was never known to keep one: for they are the only commodity he deals in, and he gets his living by putting them off; and the quicker trade he has, the better he thrives; for they drive no mean trade, that live by turning and winding of their words. All the force of his art and knowledge lyes in his face, as *Sampson's* strength did in his hair; for it is proof against any impression whatsoever: and though he finds himself detected by the wiser part of the world he disdains that, and fortifies himself with the better judgment of the ignorant, which he is sure will never fail him. All his abilities consist in his impudence; and the instrument, with which he does all his feats, like an elephant's proboscis, grows on his face: for he gets employment and credit by giving himself countenance, which he esteems more honourable than to receive it from another. He never goes without some dull easy believer and under-cheat, whose office is to cry him up and lye for him, and with him he stalks as a fowler does with his horse. He will offer great advantages for such slight and trivial consideration, that the very cheapness of his undertakings argues they are counterfeit, or that he never came honestly by them, otherwise he could not part with them upon such terms. He never shews his judgment more than in his choice of those he has to deal with; for the impostor and gull, when they are fitly match'd, draw in one another like the male and female screw; and the one contributes as much as the other to the business.

AN INCENDIARY

BLOWS fire out of his mouth like a jugler, as the *Roman* slave did, when he set all Sicily on a flame. He lays a train at men's ears to blow them up with like the powder-plot. He is like *meum & tuum*, that sets all men together by the ears. His whole business is to break the peace wheresoever he finds it, and cancel all obligations between friends. He is an Immoderator of controversies and promoter of contention. He makes quarrels, as others end them, by intercession; and as things of different natures commonly agree in a third, those of the same kind differ in him. He is like the clapper of a bell, that hangs in the middle, and yet makes both sides clamour against one another. He is a pimp and procurer of malice and hatred between party and party, which in the end commonly falls all upon himself. All his endeavours are so foolish, that they beget nothing but an ill understanding between those he has to do with; and when he is discovered the bastard is laid at his own door. He sets men at a distance, that they may encounter with the greater force, as rams and tilters use to fight; and divides them, that they may meet with the greater fury. He takes part with both sides till the quarrel is determined, and then he is always found to be for the strongest, and was so really from the beginning, before he knew how it would fall out, which argues him to be a man of great prudence and foresight, and no less integrity; for he was for the prevailing side, before any body else knew which it was.

AN INFORMER

IS a wolf held by the ears, that no sooner gets loose but he flys at the throat of those that held him. He has a licence to say what he pleases, that others may do so too that have none, and betray themselves first for him to do it afterwards: for perfidiousness in him, like faith in others, comes by hearing. He usurps the same liberty that public fame does, to alter and add to what he hears, until it become fit to his purpose. If he can but catch a man by the tongue, as the mastif dog did the lion, he will easily destroy him, though he has ten times his own abilities. He has a subtle way of destroying with a whisper, and like a serpent blasts with his breath; it is as dangerous to talk with him, as it is to eat with a poysoner.

The most frequent places where he plys at present are coffeehouses, where he has free admission into all companies, and as freely undiscover'd sets what covey he pleases, while they perceive nothing, until the net is drawn over them. He blows up a man before he is aware like white gunpowder, that is said to make no noise when it is fir'd, and he never knows from whence it comes. He makes it his business, like the Devil, to accuse as many as he can, and does it with the very same secrecy, without appearing to make good his objections; for neither of them will endure to be seen in the matter. He is very careful to conceal himself, and so are those that employ him; for when he is once discover'd he is disabled from doing them any further service in his occupation, which is so odious to all men, that it is never pardonable but when it is done for some public good, and yet he is never after thought fit to be trusted. Nevertheless he is useful in all governments; for without him no conspiracy would be so apt to miscarry as we find it is, and consequently no government so securely subsist; so naturally wicked is the world, that the best things of it are forc'd to depend upon the evil.

A JAILOR

IS a keeper of the liberties, for he keeps them safe enough from all those that are in his custody. He is a kind of secular Devil; for when the sentence of the law is past upon a man, he is deliver'd over to him, until he is reconcil'd to the civil power. When men have run out of all, and 'tis too late, he keeps them in, secures them from themselves, as the poet says, and from the foe, that is their vices; for vice, like other dependances, will forsake those that are not able to maintain it. He is like a raven, that picks out the eyes, and feeds upon those poor creatures only that are fast in the briars, and never meddles with those that are at liberty. His stone walls, and iron grates, and himself are all of a piece, and all equaly sensible of compassion. He makes those of his captives that have any money to buy sleep of him at his own rates, whether they use it or not, and pay him rent for a hole to be buried alive in, otherwise they are remov'd to the common hole, and tumbled in all-together, as they use to do the bodies of poor people in the time of a great mortality. There they live, as they do at ordinaries, upon scraps of broken meat and the revenues of the box. He keeps his doors always shut, as if the house were visited, as indeed it is with a malady not much inferior to the pestilence. He has a trick to commit one leg prisoner to the other, that they may not combine to run away together. His mansion is a kind of civil *Bedlam*, where those, that run out of their estates, which is all one with running out of their wits, are shut up, or whip'd, to be cur'd; and he compels those to keep within compass, that would not be persuaded to do so before. He keeps a live lumber-house, where decay'd men are pawn'd and laid up under lock and key, until they become forefeit to be expos'd at the grate, or are in a condition to be redeem'd, or hang'd out in public like frippery. As for criminals, he delivers them over to *Satan* the hangman, to wear hempen cravats, or in exchange to have their hands held up with a hot iron to pray for the King. As thorns and brambles, though they are the curse of the earth, are yet the fittest to make hedges of; so the worst of men are most proper to be made jailors.

A JUROR

IS a sworn officer, that takes his oath to measure other mens oaths by like a standard; and if they agree not perfectly, they will not pass for good and lawful perjuries, but are void and of none effect. He plys at a court of justice as a rook does at a gaming ordinary, that though his name be not in the list, if any that are *make default*, he may come in with a *tales*, and do a job of justice on the bye. His business is to pass on mens lives and fortunes, in which he might make himself considerable advantages, if it were not for his conscience, but chiefly his ears, which he knows not well how to preserve, or be without: for if they were lost he were incapable of dealing any more in his profession, and while he keeps them they lose him more than his head is worth. His employment is a kind of work of darkness; for, when he is upon service, he is shut up without fire or candle, (as cardinals are at the election of a new Pope) that his conscience may play at *blindman's-buff* with the rest of his fellows, until they are all tir'd into the right or wrong, and *agreed among themselves*, whose fortune it is to be hang'd, and whose but undone, which, if they had but been allow'd light, they might have done as well by casting lots, or throwing *cross or pile*. His jurisdiction extends but to *matter of fact*, in which words are included by a figure in law: for words, that will *bear an action*, are held sufficient to make one, as the law makes no difference between *bearing* of witness and *making* of it. His oaths, though of less bore, are found to do greater execution than those of common swearers; for wheresoever they hit they either kill or maim.

A LAMPOONER

IS a moss-trooping Poetaster, for they seldom go alone, whose occupation is to rob any that lights in his way of his reputation, if he has any to lose. Common fame and detraction are his setters, and as those describe persons to him he falls upon them; but as he is for the most part misinform'd, he often comes off with the worst, and, if he did not know how to conceal himself would suffer severely for doing nothing. He is a western-pug-poet, that has something to say to every one he meets, and there go as many of them to a libel, as there do slaves to an oar. He has just so much learning as to tell the first letter of a man's name, but can go no further, and therefore makes a virtue of necessity, and by selling all makes it pass for wit. His Muse is a kind of owl, that preys in the dark and dares not show her face by day, a Bulker that plys by owl-light, and he dares not own her for fear of beating hemp, or being beaten and kick'd down stairs. He is a Jack pudding Satyr, that has something to say to all that come near him, and has no more respect of persons than a Quaker. His Muse is of the same kind of breed with his that rimes in taverns, but not altogether so fluent, nor by much so generous and authentic as a Ballad-makers; for his work will never become so classic as to be receiv'd into a Sive, nor published in the street to a courtly new tune. He loves his little tiny wit much better than his friend or himself; for he will venture a whipping in earnest, rather than spare another man in jest. He is like a witch that makes pictures according to his own fancy, and calls them by the names of those, whom he would willingly do a mischief to if he could, without knowing from whence it comes. He hears himself often call'd Rascal and Villain to his face, but believes himself unconcern'd, because having abus'd men behind their backs he thinks he is only liable in justice to a punishment of the same nature.

A LIAR

IS a crooked gun, that carries wrong, and his bore is a great deal too big for his bullet. He is an ill bowler, that never comes near the jack, but is always wide or narrow, or gone a mile. He dreams waking, and talks in his sleep, disguises everything he sees or hears, and, like the *Devil* his father, makes it take what airy shape he pleases. He has a natural antipathy to truth, as some have to cheese and cats, but can give no reason for it, or if he could, would not, except it were a false one. He is like a glass, that represents that left which is right, and right left, or a screw'd gun, that will carry a bullet bigger than his bore. He is a false medium, that represents things otherways than they are. He suits his protestations proportionable to the size of his narratives, and the larger they are, the more oaths he allows to make room for them. Nothing delights him so much as to find himself believ'd; for as he cannot lye alone, so he, that seems to credit him, blows the bellows of his organ, and then he pleases himself so much with his own voluntary, that at length he swallows his own lyes, and believes himself. He is so just as to do no more to another, than he would have done to himself; for he will believe any mans legends, that will allow of his, and though he knows himself to be a lyar, he is not apt to suspect another man to be so. When he meets with unbelievers he endeavors to convert them to the faith by swearing and damning him self; for oaths with him are but the vehicles of lies; and if that will not do, he gives them over for reprobates. His discourse is a kind of microscope, that represents things much bigger than they are, but not so true to the object. He is a great forger, clipper and counterfeiter of truth, and like the *Dutchman* that coin'd old groats rather than fail, will quote authority for his own imaginations. If his faculty be only narrative he seldom means any hurt, but only lyes to please himself, and because he does so, believes he pleases others; and when they laugh at his indiscretion, believes they do it at his wit. When he lyes earnestly he commonly puts his face into a posture, and looks about him to see who is most like to believe,

as bowlers screw their bodies that way they would have the bowl run. If his talent tend to bragging and vapouring, you will find the biass of all his narrations turn'd that way ; and as archers, that shoot with a side wind, take their aim wide of the clout, so does he, that the wind of vainglory may convey his arrow to the mark. This makes him sally into many impertinent circumstances, to no purpose, but that of his own vanity, and if he can but make you believe in him, he will afterwards believe in you, and conclude himself to be really what you take him for. He that will humour him may screw him up, like a fiddlestring, to any pitch, and make him speak higher and higher, till he cracks. They say he draws a strong bow, but never comes near the clout ; But as an arrow shot from a bow makes an arch in the air like that of the bow, from which it was shot ; so all his narratives are, like himself, false, that never hit point blank but only fly at rovers. No man is a lyar, that does not pretend to tell truth, as a player deceives nobody, because he professes to do it, and he deserves best when he does it most. If he should tell truth he would be false to himself, and deceive as many as when he lyes. He allows London measure to all his stories, but stretches them so unmercifully, that they always prove scant upon the tryal.

A MERCHANT

IS a water-spaniel that fetches and carrys from one country to another. Nature can hide nothing out of his reach from the bottom of the deepest seas to the tops of the highest rocks, but he hunts it out and bears it away. He ransacks all seas and lands to feed his avarice, as the old *Romans* did their luxury ; and runs to the end of the rainbow to find a bag of gold, as they persuade children. He calls all ships that are laden good ships, and all that are rich good men. He forsakes the dry land, and betakes himself to wind and water, where he is made, or mar'd, like a glass either blown into a good fortune, or broken in pieces. His trade being upon the sea partakes of the nature

of it; for he grows rich no way so soon as by devouring others of his own kind, as fishes use to do, and gains most by losing sometimes to make others do so, that are not able to bear it, and thereby leave the whole trade to him. He calls newes advice, which he and his correspondent make by confederacy, to terrify with false alarms of ships lost or cast away, that are safe and out of danger, those that have ventures upon them, to insure at excessive rates, and pay 30 ℔ cent for taking a commodity of lies off his hand; for he always gains more by false newes, as well as false wares, than by true, until he is discover'd, and then he must think of new ones. The more ignorant and barbarous people are, the more he gets by dealing with them; glass beads and copper rings pass for jewels among the *Indians*, and they part with right gold for them. He studys nothing (beside his own books) but almanacs and weathercocks, and takes every point of the compass into serious consideration. His hopes and fears turn perpetualy with the wind, and he is sea-sick after a storm, as if he had been in it, and runs to a conjurer to know how the Devil has dealt with him, and whether he may be confident and put his trust in him. His soul is so possest with traffick, that if all churches had not made souls a commodity and religion a trade, he had never been of any; but if the Pope would but give him leave to farm purgatory, he would venture to give more than ever was made of it, and let no soul out, how mean soever that did not pay double fees. One of the chiefest parts of his ability in his profession consists in understanding when to break judiciously, and to the greatest advantage; for by that means, when he has compounded his debts at an easy rate, he is like a broken bone well set, stronger than he was before. As for his credit, if he has cheated sufficiently and to the purpose, he rather improves than lessens it; for men are trusted in the world for what they have, not what they are.

THE MODISH MAN

IS an orthodox gallant, that does not vary in the least article of his life, conversation, apparel, and address from the doctrine and discipline of the newest and best reform'd modes of the time. He understands exactly to a day what times of the year the several and respective sorts of colour'd ribbands come to be in season, and when they go out again. He sees no plays but only such as he finds most approv'd by men of his own rank and quality, and those he is never absent from, as oft as they are acted, mounts his bench between the acts, pulls off his peruque, and keeps time with his comb and motion of his person exactly to the music. He censures truly and faithfully according to the best of his memory, as he has receiv'd it from the newest and most modish opinions, without altering or adding anything of his own contriving, *so help him God.* It costs him a great deal of study and practise to pull off his hat judiciously and in form, according to the best precedents, and to hold it, when it is off, without committing the least oversight. All his salutes, motions, and addresses are, like true *French* wine, right as they came over, without any mixture or sophistication of his own, *damn him upon his honour.* His dancing-master does not teach, but manage him like a great horse; and he is not learnt, but broken to all the tricks and shews. He is as scrupulous as a *Catholic* of eating any meat that is not perfectly in season, that is, in fashion, and drest according to the canon of the church, unless it be at a *French* house, where no sort of meat is at any time out of season, because the place itself is modish, and the more he pays for it and is cheated, the better he believes he is treated. He is very punctual in his oaths, and will not swear anything but what the general concurrence of the most accomplish't persons of his knowledge will be ready, upon occasion, to make good. He omits no occasion to insinuate his pretences to the pox, and would not willingly be thought so rude and ill-bred, as to be unfurnish'd of a clap at any time, although, as modesty makes men commit many faults,

if that would give him leave to confess the truth, he is far enough from deserving, though he wears his hand always in his codpiece, and a syringe in his pocket to produce like a certificate, if he should have occasion to be questiond; and, rather than fail, will give his instrument injection before sufficient and credible witnesses, to clear his reputation in the opinion of the world: for he endeavours to appear an honest man, that makes a conscience of his ways, and would not willingly assume any thing, that is not his right. But if this will not do, rather than be thought to have got it, *Needham's* way, by popular contagion, he will name some Lady, that sent it him for a present; for it is ten to one they never come to a personal treaty; and if there be any thing in it, he got it by proxy from some common sinner, that dealt in the name of a person of quality; for those do frequently lye with cullies, as embassadors do with queens, in the names of great ladies and persons of quality.

A MUSITIAN

IS his own *Syren*, that turns himself into a beast with musick of his own making. His perpetual study to raise *passion* has utterly debas'd his *reason*; and as music is wont to set false values upon things, the constant use of it has render'd him a stranger to all true ones. *David* play'd an evil spirit out of *Saul*, but he plays one into himself, that is never to be got out again. This puts him into the condition of a traytor, whom men hate but love the treason; so they delight in music, but have no kindness for a musitian. The *scale* of music is like the *ladder* that *Jacob* saw in a dream, reaching to heaven with angels ascending and descending; for there is no art in the world that can raise the mind of man higher, but it is but in a dream, and when the music is done, the mind wakes and comes to it self again.

> Music is beauty to the ear,
> That charms the souls of all that hear.

And therefore a musitian, that makes it his constant employment,

is like one that does nothing but make love, that is half mad, fantastic, and ridiculous to those that are unconcern'd. *Cupid* strings his bow with the strings of an instrument, and wounds hearts through the ear. He winds up souls like watches, with a lute-string, and when he sets church music and mollets

> Attracts devotion with his airs and words
> To string her beads upon his charming chords.

THE NEGLIGENT

AND his business are ill matcht, for they can never agree, but are always falling out and leaving one another. He is never in perfect mind and memory ; for he forgets everything, though it be ever so near to him, if he be not perpetualy put in mind and prompted. He does not love to be beholden or troublesome to himself of all men living, and had rather be dispos'd of by any other person. He is a bird of the air, that neither sows nor reaps, nor gathers into barns. He delights in nothing but his ease, and yet is so ill an husband of it, that he will make it away before it falls to him for a very small trifle in hand. Every mans tongue runs before his wit ; for while he listens to one thing he thinks of another, and forgets both, and then asks what was that you were saying. His scull has sprung a leak, and whatsoever is put into it runs out again faster than it went in ; and he does not hear at his ears but a crack, like one that listens at a chink. He keeps no accompt of anything, but trusts to his memory for no other reason but because it always betrays him. He is indifferent to all persons, times, and occasions, and whosoever lights upon him first has a right to him, like a thing lost, and may keep possession of him as long as he pleases. He lays his time and all things else that concern him out of the way, and when he has occasion to make use of them, he knows not where to find them. He lives wind bound all the days of his life, and has nothing to do but to wait for a fair gale to carry him into another world. All his thoughts

interrupt one another, and will not give him leave to attend to anything, but rambles like one that dreams waking, or talks in his sleep. He makes even with the world, and neglects it just as much as it does him ; so that there is no love lost between them both. He does all his business according to the order and process of nature, conceives and grows big of it, is brought to bed and lye in, but has a very hard labour, as it commonly befalls all abortions and miscarriages. He is a man of happy memory, as the dead are said to be ; for he remembers just as much as they. He neglects his own affairs as if they did concern him less than other mens, like the lawyer, that could not endure to trouble himself with his own affairs, because he took no fees for them.

AN OFFICER

IS a mungrel of a mixt generation—Nature meant him for a man, but his office intervening put her out, and made him another thing ; and as he loses his name in his authority, so he does his nature. The most predominant part in him is that in which he is something beside himself, which renders him so like a madman, that some believe he is within a straw of it. He was nothing of himself, but had a great ambition to be something, and so got an office, which he stands more upon than if he had been more of himself ; for having no intrinsic value he has nothing to trust to but the stamp that is set upon him, and so is necessitated to make as much of that as he can. This makes him take more upon him than his authority will bear, which he endeavours to relieve like the country fellow, that rode with a sack of corn on his own back to ease his horse. The meaner his authority is, the more insolence he allows to make it up, like the hangman who has the basest of all, and yet it extends to life and limb, and has power to hang and draw within his own territories. He bears himself and his office very untowardly, and kicks and flings like a horse, that has not been usd to carry double. If his place be of profit he plays high, and takes all that is set him, but rams his bags so full, that they will not tye, but are apt to scatter what they hold ; for when

he is taken himself he departs his politic life, and as he brought nothing into it, so he carries nothing out of it. He is a person of a double capacity public and private, and that may be one reason, why he is said to deal doubly with all men that have to do with him. He is but a pimp to his place ; for any man that will give him money may do what he pleases with it, but nothing without it.

AN OPPRESSOR

IS said to grind the faces of the poor, because he holds their noses to the Grindstone. He is like the Spaniards of Potosi, that make their sheep bear burdens, as well as fleeces, on their backs, and supply him by extraordinary ways more heavy than those they were design'd for. He lays the heaviest weights upon those that yield easiest to them ; like the foundation of London bridge upon woolsacks, that rests upon a soft cushion for its ease ; and, therefore, the poorer and weaker men are, the fitter and easier he always finds them for his purpose. Where Fortune has begun to oppress a man he presently strikes in and seconds her, and like a right bloodhound hunts none but a wounded deer. He is as barbarous as those inhuman people that dwell upon the coasts of rugged seas, and live by robbing all those, whom the less cruel sea has spared and cast upon them ; for he makes other mens wrecks his returns, and ships that are cast away bring him a prosperous voyage. He is a Hun, that when he is thirsty opens a vein and sucks the blood of the poor beast that bears him. He loves his neighbour's goods better than his own, and rejoices more over one pound that he comes sinfully by, than ninety nine that are righteously gotten, and need no repentance. He believes a man gains nothing by that which is his due, and therefore is not at all the better for it ; but that which comes, where nothing could be expected or demanded, is like a present that he makes himself, and how mean soever ought to receive a value from the goodwill of the giver. He is so kind and goodnatur'd, that he loves to have something of every mans to remember him by ; but does not care to put any man to the trouble of preserving anything that is his. Tis natural for gamesters to love other mens money better than

their own, else they would never venture to lose that which they are certain of to win that which is uncertain; and as the philosopher said, of all wines another mans wines [are] ever the best, he is confident it is much more true of another man's money.

A PARASITE

FEEDS himself by feeding another man's humour. His tongue keeps his teeth in constant employment, and he lives by eating in praise of the founder. He quarters his gluttony upon another man's vainglory, and pays him with praises which he has no right to; for if he had, he needs not pay for that which is his due. *Thus one vice lives upon another*, and all support themselves by mutual commerce and trade, as well as men in civil societies. He feeds upon him that treats him, as fire does upon fuel, and consumes him by making him shine bright for a while. He that praises a man deservedly gives him nothing but his own, but he that extolls him without merit, presents him with that which he wants. He is a guest by his calling, and his occupation is to eat upon free cost and flattery. He victuals himself, as our merchants do at *Madagascar*, for glass-beads, which he hangs in the ears of those that feed him. He is of a wild and savage kind naturaly, but being fed at hand becomes very tame and fawning, especialy to those that give him meat. He eates to all that love and honour them, and devours all the prosperity in the world to their inclinations. He expresses a singular devotion to a person by dining with him, as the ancients did to *Jupiter* by eating with his statue. He *deifies* that which feeds him, as the Ægyptians did their leeks, tastes all his humours, as well as his dishes, and magnifies both with admirable judgment—He goes as true to all his humours, as the weather-glass rises and falls in warm or cold weather, and like a *student* setting-dog is glad to sett his meat, and creep upon his belly on the ground, before he is allow'd to touch it. He does not dine, but baites, and like a *Spanish* mule carries his provender about his neck, and his rider, that feeds him, on his back—at the same time. He is every man's domestic, that keepes a good *house*.

THE PERFIDIOUS MAN

LIVES by his faith as well as a righteous man, but is like one that spends out of the main stock, until he is run out of all. His word is a cobweb, very frail of itself, yet strong enough to catch flyes, and such simple creatures as will suffer themselves to be entangled in it. He that believes him has an erroneous faith, and is in the state of perdition : for he is not so unthrifty in his calling to spare any man, whom it is in his power to betray. He is like a false religion, that damns all those that believe in it. His oaths and vows are like granados made to blow men up with, and when they are broken, destroy all that are within their reach ; for he will say and swear anything that another man pleases, that it may be in his power to do what he pleases him self. When he appears most kind, he always proves most treacherous, and with *Judas* never kisses but when he intends to betray. He finds no engine so useful to his designs as flattery, that with little force and less pains will carry things of greatest weight ; and therefore he always plys that to insinuate with, conforms himself to all mens humours and inclinations, and when he has got the word, passes for a friend, although among the enemies guards. He will work him self into secrets like a mole underground, to feed on the wormes of those he finds fit for his purpose to undermine. He that would surprize a guard must first kill the sentinels ; and so does he begin with a mans reason and understanding, and when he has possest himself of any of his fortifications, sets up his own colours, and puts on for the rest. He finds pretences of friendship the best expedients to convey treachery, as poysons are easiest given in meat and drink, that are taken for preservation. He embraces and hugs a man like a wrestler, when he intends to overthrow him, and break his neck, if it be in his power.

A PLAGIARY

IS one, that has an inclination to wit and knowledge, but being not born nor bred to it takes evil courses, and will rather steal and pilfer, than appear to want, or be without it. He makes no conscience how he comes by it, but with a felonious intention will take, and bear away any man's goods, he can lay his hands on. He is a wit-sharke, that has nothing of his own, but subsists by shifting, and filching from others. He comes by his wit, as some do by their money, that are said to live by their wits, that spend at a high rate, and no body knows how they come by it. He is a spirit, that steals the children of other mens brains, and puts them off for his own; a wit-caper, that will venture upon any thing he can master, and bear it away a lawful prize. He knows not what invention means, unless it be to take whatsoever he finds in his way, which he makes no scruple to do, because very few will enquire, whether he came honestly by it, and no action of *trover* lyes against him. He accounts invention and thievery all one, because *Mercury* is equally Lord of both, and in that he owns him for his ascendant, but in nothing else. As soon as he has lighted upon a purchase, he presently commits it to writing, and to that purpose always carrys pen and ink-horn about him, which are his horn-thimble and knife, with which he dispatches matters neatly, and conveys them away without being discover'd. Notwithstanding all his industry he never prospers; for as goods ill gotten never thrive, so his cheats being so inconsiderable, that they are neither allow'd, nor punish'd by the laws of the land, they never amount to any thing; and commonly he leaves the world, like imposters of the same quality, with beggary and infamy: for tho' the world be but an ill judge, yet it is so just, as in process of time to see its error, and cast off that with contempt and scorn, which it at first admir'd. For all impostures pass, till time and truth bring in evidence against them; and then they vanish of themselves, and never appear, till they are forgotten, and put on some new disguise. For of so many bastards, as have at all ages been laid at the world's door, we

find nothing surviving, but only the names of some few branded with infamy; while those that are legitimate and true born last from age to age; as the stomach sometimes receives unwholesome food with an appetite, but afterwards finding it hard of digestion, grows sick of it, and casts it off of its own accord, and retains only that, which is agreable to its own nature. He is like an Italian thief, that never robs, but he murthers, and endeavours to destroy the reputation of those he steals from, that it may not rise up in judgment, and bring in evidence against him. He is not taken, but apprehended for a wit, merely upon suspicion, though wrongfully enough, for his own conscience knows he is innocent enough that way. He commits all manner of thieveries from the Kings highway to petty larcenies; and as he that came off for stealing two horses, because the statute made it felony to steale a horse, that is one horse, the more thieveries he commits, the better he thrives and prospers. He steals mens wit, which the law setting no value on, it will not bear an inditement, and so he comes off clear, without putting himself to the hazard of God and his country. He adopts other mens writings for his own, especially orphans, that have no body to look after them, having no issue legitimate of his own. All his works are like instruments in law; what other men write he owns as his own act and deed. He is like a cuckow, that lives by sucking other birds eggs.

A PLAYER

IS a representatif by his calling, a person of all qualities; and though his profession be to counterfeit, and he never means what he says, yet he endeavours to make his words and actions always agree. His labour is to play, and his bus'nes to turn passion into action. The more he dissembles, the more he is in earnest, and the less he appears him self, the truer he is to his profession. The more he deceives men, the greater right he does them; and the plainer his dealing is, the less credit he deserves. He assumes a body like an apparition, and can turn himself into as many shapes as a witch. His buisness is to be somebody else, and he is never him self, but when he has nothing to do. He gets all he speaks by heart, and yet never means

what he says. He is said to enter when he comes out, and to go out when he goes in. When he is off the stage he acts a gentleman; and in that only makes his own part himself. When he plays love and honour in effigie, the Ladies take him at his word, and fall in love with him in earnest; and, indeed, they may be truly said to fall in love, considering how much he is below them. This blows him up with so much vanity, that he forgets what he is, and as he deluded them, so they do him. He is like a motion made by clockwork, the Poet winds him up, and he walks and moves till his part is run down, and then he is quiet. He is but a puppet in great, which the poet squeaks to, and puts into what posture he pleases; and though his calling be but ministerial to his author, yet he assumes a magistery over him, because he sets him on work, and he becomes subordinate accordingly. He represents many excellent virtues, as they light in his part, but knows no more of them than a picture does *whom it resembles*. His profession is a kind of metamorphosis, to transform himself out of one shape into another, like a taylors sheet of paper, which he folds into [*there is a space left here in MS.*] figures.

It is not strange that the world is so delighted with fiction, and so averse to truth, since the mere imitation of a thing is more pleasant than the thing it self, as a good picture of a bad face is a better object than the face itself. All ornament and dress is but disguise, which plain and naked truth does never put on. Whores and cutpurses flock to him to ply for employment; and he is as useful to them as a mountebank is to an applewoman. He is an operator of wit and dramatic poetry, and Jan Gricuss to the Muses. His prime qualifications are the same with those of a lyar, confidence and a good memory; as for wit he has it at second hand, like his cloaths. The ladies take his counterfeit passions in earnest, and accompany him with their devotions, as holy sisters do a gifted hypocrite at his holding-forth, and when he gives the false alarm of a fight they are as much concern'd, as if he were in real danger, or the worst were not past already. They are more taken with his mock love and honour, than if it were real, and, like ignorant dealers, part with right love and honour for it. His applause and commendation is but a kind of manufacture form'd by

clapping of hands; and though it be no more than men [set] dogs together by the ears with, yet he takes it as a testimony of his merit, and sets a value on himself accordingly. His harvest is the spring and winter, when he gets that which maintains him in the summer and autumn. A great plague is terrible to him, but a thorough-reformation much more; in the one he is but suspended, but by the other abolish'd root and branch.

A PROUD LADY

SWELLS and grows big with a false conception, a mooncalf of vanity, which she will never be deliver'd of. She is made like a glass by being blown up and puft into a thin, brittle, empty, hollow piece of pride and vanity. She sets so great a value upon her precious self, that she can allow nobody else any at all. She needs no flattery; for she can do her self that service without being beholden to any other; for all her vices are of her own growth, and lye so conveniently within them selves, that they need no outward support. She loves humility in others as much as she hates it in herself; and endures nothing with more impatience than to miss of it anywhere but at home. Her original sin is the same with the Devil's, pride and arrogance; and she derives it rather from his fall, than the fall of *Man*. She has a strong faith in her own superabundant merits, and treats all people as if they were to be saved by them. She agrees with the Devil most exactly both in the doctrine and discipline of pride and insolence, according to the custom of the most ancient and primitive times of his apostasy. She is a secular *Whore of Babylon*, and believes herself to be as good a woman as *Pope Joan*, no disparagement. She is very conscientious in one thing, and that is in keeping of state and distance; for happy are they that never come near her, or are soon deliver'd from her; for there is nothing tolerable of her, but that she is vain and perishable. Her mind is swell'd with a tympany of vicious humours, that render her a monster of a kind, that Nature never purpos'd, nor design'd. She is cloath'd in jewels, but they all look upon her as if they were ill set, and were the very same with that which Æsop's cock found in a dunghil.

A PUBLICAN

IS as able a sinner, as any of his forefathers the *Jewes* was, under the *Devil*. He pretends the kings pressing occasions, when he exacts, and grates upon the people, and the people's pressing wants, while he delays, and endeavours to defraud the king: and very artificuly makes both cheates confederate to relieve one another by turns, and support him in the abuse of both king and people too. He finds that the public money is like a common woman, which every man may make free use of, that can get her in his hands, and that when he can keep her no longer, it will be time enough to part with her, and before too soon. If he took no more than his allowance, he would gain nothing by his delays; but he has a chymical trick of projection to multiply it by putting it out, as the eel-bouts in the Thames are more than maintaind by the growth of the eels, when they lie upon their hands, and will not go off at a considerable rate. As soon as he receives the public money he lets it out to the bankers, like a common hackney, to earn more: for nothing breeds money like money; and when it is well husbanded, and lights in a fruitful soil, yields a very great increase, as all seeds multiply their own kind. When he has receiv'd money and given a discharge for it, if the acquittance happens to be lost (as among so many some cannot but miscarry) he demands it again, and pretending his own forgetfulness makes them pay it over again for theirs; for which purpose he keeps several books, that if one be crost, like a christian, and will not bear false witness, he may have another ready, in which his own hand will not like *Sodom* and *Gomorha*, rise up in judgment against him. He understands the law as learnedly as one that has been thrice in *Newgate*, and mooted in his own case. He has a slight to pass the ordeal trial bareheaded, and comes off without the least visible singe to appear against him the next time. He cures the kings-evil by wearing his money about his neck, and finds it the only preservative against all hard swellings thereabout.

A QUARELLER

PICKS a quarrel, as a cutpurse does a pocket, to rob a man of his reputation, and get it to himself. He is a false interpreter of another man's words and actions, and wrests them always against sense and himself, expounds them against their true meaning to his own injury, and picks a quarrel with himself, as many things are made witty by the apprehenders, that were never meant so by them that spoke them. He sets so great a value upon himself, that no man is able to come up to it; and therefore whatsoever is said or done to him he expounds as an undervaluing and disparagement of his high and mighty merits. He interprets everything, not as he is pleas'd, but as he is displeas'd, and does not take, but snaps occasion, before it is offer'd him. The more his adversary gives way to his heat, the more adverse he is to pacification; and the more intercession is us'd, the more violently he prosecutes his pretences. He shews his antagonist the length of his tongue, as a dog, when he quarrels, does the length of his teeth; but forbears to commit any act of open hostility, unless he finds he has the advantage, and is sure of present accomodation. He is as jealous of his honour as if it had plai'd false with him, and were no better than it should be; or were so ticklish, that it will not endure to be touch'd ever so gently. He is so tender and nice of his reputation, as if it were sore and so full of pain, that it is impatient of anything that comes near it. He stands upon his punctilios, as if he were embassador from some foreign prince, and were to answer and make good every sample of *his* honour, whom he represents, with his life. If the enemy be formidable he is very cautious of proceeding to the lye, which is alway the signal of giving battle, otherwise the sooner the better; for he that calls *Son of a whore* first is eldest hand, and has the advantage, in all equal chances, of the encounter. He complains much of a strange face, and can no more endure it than a cur can a stranger, but always quarrels at first sight, as the ancient *Latins* call'd strangers and enemies by the same name. His punctilios of honour are as subtle as the point of his sword,

which he disputes them with ; and he will rather be run through with the one than suffer the other to be contrould. He is an espouser of quarrels, and will marry any living thing that lights in his way.

A ROOK

IS an under-gamester, that frequents ordinaries, where dice are cast, as other rooks do fields, where corn is sown. There goes a great deal of art and Science to render a man compleat in his calling, that is able by cunning observation of the running of the dice to lay his wager judiciously on the race, and discover who slurs or tops, though he does it ever so dextrously, and who plays fair, and consequently is like to lose ; for all betters lay on the cheat's hand, never on his that has no tricks ; in consideration whereof he claims as his right of the gamester to go a small snip with him, when his hand is in, for which he is bound by his order to swear and judge on his chief's side, right or wrong, when any controversy falls out about a cast, to the best of his skill and cunning, which he never fails to perform with more fidelity and integrity too than persons of honour and employments commonly use. He can do nothing of himself, but drives a trade, like a Judge's favourite, by having the good graces of the court. This brings him into a kind of pettifogging practise, which, being always in the way, he improves by setting of gulls that are every way qualified to be cheated, and have not only abilities and parts, but great natural inclinations to be chous'd. When he has lodg'd game at a tavern, his bus'ness is to stand by and give aim, to fill glasses and tobacco-pipes, begin healths and tell stories, and with wine and smoke and newes divert the silly animal that he may stand fair, and not startle, till he fall in the place. Beside this it is his duty to assist at changing the dice, and help to convey away the *Fulhams* and *bucklers*, when there is danger of discovery, that they may not appear to give in evidence at the sessions, and tell tales out of the school how they were palm'd, and have justice done with an untimely hot-iron, in the place where the crime was committed.

A SAILOR

LEAVES his native earth to become an inhabitant of the sea, and is but a kind of naturaliz'd fish. He is of no place, though he is always said to be bound for one or other, but a mere citizen of the sea, as vagabonds are of the world. He lives within the dominions of the water, but has his protection from the contrary element, fire, without which his wooden castle were not tenable. He is confin'd within a narrow prison, and yet travels further and faster than those that are at liberty can do by land. He makes his own way by putting a stop to the wind's, that drives his house before it like a wheelbarrow. The waves of the sea are both the road and wheels of his carriage, and the horses that draw it, without all question, of the breed of the wind. He lives, like Jonas, in the belly of a wooden whale, and when he goes on shore, does not land, but is vomited out as a crudity, that lay on the fishe's stomach. How far soever he travels he is always at home ; for he does not remove his dwelling, but his dwelling removes him. The boysterous ruggedness of the element he lives in alters his nature, and he becomes more rude and barbarous than a land man, as water dogs are rougher than land spaniels. He is a very ill neighbour to the fishes he dwells among, and, like one that keeps a gaming house, never gives them a treat, but with a design to feed upon them, like a sea canibal that devours his own kind ; and they, when they catch him out of his quarters, use him after the same manner, and devour him in revenge. A storm and a calm equally annoy him, like those that cannot endure peace, and yet are unfit for war. He ploughs the sea, and reaps a richer crop than those that till the land. He is calk'd all over with pitch and tar like his hull, and his cloaths are but sheathings. A pirate is a devil's bird to him, that never appears but before a storm. He endures a horses back worse than foul weather, and rides as if he rod at anchor in a rough sea, and complains the beast heaves and sets uneasily. The land appears very dry [to] him, having been us'd to a moister element,

and therefore he is fain to keep himself wet, like a fish that is to be shown, and is drunk as oft as he can, as the founder of his order *Noah* was, when he came ashore, and he believes himself bound to conform to the practise of his fore-grandfather.

A SCOLD

IS a *Syren*, against whom there is no defense, but by fortifying of ears, as *Ulysses* and his mates were fain to stand upon their guard. *Armed* and *langued*, as heralds call it, are all one to her; for her tongue is her weapon, artillery, and amunition, with which she defyes the enemy, and holds out with admirable resolution. There is nothing so odious as the noise she makes compos'd of all manner of discords, and with her tongue she will put the teeth of those that hear into a shivering, like a knife cutting upon a plate. When she is heated she fans the air with her tongue, as a dog does when he is hot, to cool himself. She does not speak, but break silence and the sculls of those that are within the reach of her clamour. Her elocution is so powerful, that nothing is able to hold out against it but deafness, or a drum. Nothing troubles her more than to gain a victory ingloriously, without any resistance of the foe, which she interprets contempt of her forces; and she is most implacable, when having planted her battery the enemy surrenders upon the first playing of the cannon. She is a vehement declaimer, and is stor'd, though not with flowers, with all manner of weeds of eloquence, that either sting, stink, or poyson. She has her commonplaces as common as the kennel, from which she is furnished upon all occasions with all sorts of dirty oratory; and is never at a loss for matter or expression. She has evil words enough to corrupt all the good manners of the civilest nation.

A SCRIVENER

IS a writer of great authority, and one whose works are for the most part authentic; for if he be discover'd to have committed a fault he expiates the offence with his ears, as *Caligula* made the bad writers of his time do theirs with their tongues. He dashes the latter end of *Latin* words always, and the middle of *English*. He puts out other men's money and his own to nurse together, takes brokage for both, and if either miscarry knows how to secure his own, and with *Solomon's* harlot to lay claim to the live child. If he be dextrous at *Short-hand*, his pen is like the tongue of a ready speaker, as David's tongue was of a ready writer. He is the usurer's pimp, that *procures* statute, bond, and mortgage to satisfy his insatiable desire of getting. One of his chiefest talents is to discover exactly and readily how able any man is to be trusted, and upon a good occasion to help him pass muster with the usurer for a valuable share in the purchase, and to cast up suddenly, according to the desperation of the debt, what is justly due for procuring, as the present rates go. He has a table of use upon use in his memory, and can tell readily what a penny let out in the *Conqueror's* time would amount to this present year. He is very skilful at his weapon, and has most certain and excellent guards against the sword of Justice; and knows how to defend his money and his ears against all penalties of the law, in despight of all it can do or say to the contrary. When he deals with a small usurer, whose custom he does not greatly care for, he will let his money lye dead in his hands, until he admits of such security, as he can be best paid to approve of. His employments should be virtuous, for they lye between two contrary vices, Avarice and prodigality, both which he serves in their several ways, until the lean one has devour'd the fat, and he had his share of both. He stretches parchment with his tongue, as shoemakers do leather with their teeth, and multiplies words to no purpose, but to increase the bulk of the instrument; this he calls drawing, that is drawing it out at length.

THE SELF CONCEITED OR SINGULAR

IS a separatist from the rest of mankind, that finds nobody fit for him to comply with but his own dearly beloved self. He is rather an owl than a phœnix ; for though there be many of his kind they never mix together. He likes no man's humour, judgment, or opinion but his own, nor that as soon as he finds any man else concur with him. He endeavours to render himself a phœnix as he very well may in one sense ; for he is bred out of a maggot, and is burnt with love of himself as a lover is with his Mistresse's eyes. He is a man of most singular understanding ; for he will allow of nobodys but his own. He sets a high value on the meanest trifle that comes from himself, as a lover does on any toy he receives from his mistress ; but disesteems anything else how good soever, because it is not his. All his parts are curiosities and he values them the more as the owners of rarities use to do, because he believes nobody has them but himself. He never approves of anything that comes from another man, how well soever he likes it ; but will pretend to have known it before, and esteem'd it not worth his notice, though afterwards, when he thinks it will pass for his own, he will value himself highly upon the account of it. He cries down all mankind but only two or three at a time, that he may not be thought to approve of nobody, and those he will afterwards cry down as much, when he has no need of them to save him from the inconvenience of being known to disdain all men but his dearest self. The like he will do by books, condemn all, and reprieve only two or three, that he may not be thought too cruelly critical ; and yet those he will afterwards make away in private. He never commends anything unless it have relation to himself, but that which nobody else will, and then it is in opposition to something else, that he has a design to undervalue, and partly to preserve the humour of singularity ; for he believes himself nobody, if he be not that which is nearest to it, that is utterly unlike any man else. He admires his own defects, as those that

are born in poor and barren countries do their native soil, only because they have the least reason to do it. He has a strange natural affection for all his own conceptions, as beasts have for their young, and the rather because they are like him, that is vain and idle. He wonders that all men do not concur with him in the opinion he has of himself, but laughs to think it is their ignorance, and not his own. He prefers very philosophicaly, a known evil before an unknown good, and would not change his own familiar ignorance for all the strange knowledge in the world, which he is utterly unacquainted with ; and in that he does wisely ; for it would but make him think worse of himself. He enjoys all the felicities w^h^ the poets fancy of a country life, and lives and dyes content on his own dunghil, with a convenient neglect of all the rest of the world. He likes nothing but what he does, or would be thought to do himself, and disapproves of everything, not because it is not well, but because it is not his. He envies no man, for envy always looks upward, and he believes all men below him, and fitter for his contempt, than emulation.

A SHARKE

LIVES upon freequarter like a *Dane* heretofore among the *English*. He invites, treats, and welcomes himself with all freedom and dearness imaginable which he may well do ; for being his own guest he is oblig'd to nobody but himself for his entertainment. All his acquaintances are his tenants, and pay him, like a *Welch* lord, with provisions, and a little in money when he can get it. He goes to a tavern as a horse does to water, and carries him that is to give him drink. The old *Romans* us'd to give money to be invited to great mens tables ; but he saves himself that trouble and charge wherever he comes, and makes open house where he pleases, which is something more than to keep it. He revives the old *English* hospitality as much as in him lyes, and makes those entertain him freely that never intended it. He is very officious and free in offering his services, but he that accepts it, takes a begging present, and

never comes out of his debt: for he values his pains like a *Dutch* host, not according to the worth of the business, but the quality of the person he does it for. He is very sagacious at hunting out of public treats, and will wind a tavern dinner further off than a fidler. He grows familiarly acquainted with all persons of quality as soon as they are dead, and will intrude at funerals to condole with their relations, and perform the last offices to the memory of a friend so extraordinary, that he never saw him in all his lifetime. He takes tunnage and poundage of all tradesmen for customers which he brings them, and at tavern-reckonings has his own share return'd, and so much more out of the money, which the company he brought have spent, as is due to him according to agreement, for which he is to allow of all cheats and over-reckonings as very reasonable, and vouch all bad wine to be the best in the town.

A SILENC'D PRESBYTERIAN

IS a seminary Minister, a Reformado reformer, and a *Carthusian Calvinist*; that holds two things by his order, seditious opinions, and his tongue. He was very pernicious to the government, till his tongue was bound to the peace, and good behaviour; ever since he breaks the king's laws, as he does God's, in private. He makes proselites as coyners do false money, in hugger-mugger. The handkerchief, he wore about his neck at the institution of his order here, was a type, that in process of time, he should be troubled with a sore throat, and since it is fulfill'd. His gifts are found to be contagious, and so are shut up, that they may not infect others. His doctrine is a prohibited commodity, and seiz'd upon as unlawful. He finds there is more to be got in dealing in prohibited commodities, than such as are allow'd, and therefore prefers that way of traffic before all others. He cares not for holding forth above-board, as long as he can get more by foul-play underhand. He gains more by having an embargo laid upon his holding-forth, than if he had free and open trade. He is in pension with his conscience, that maintains him for maintaining it, and he grows

rich by the bargain. He left his living for a better church preferment ; for he finds persecution better than a fat diocess, and had rather have an Officer lay hands on him than a Bishop. His offerings come to more in the year than the revenues of any church, and his gifts bring him in more now without trouble, than when he was a painful Teacher. The pity of his suppos'd sufferings works much on the tender sex the sisters, and their benevolence is as duly paid as the husbands; for whatsoever they are to their spouses, they are sure to be his helpers, and he as sure to plow with their heifers. Since he was silenc'd he finds the proverb true, and catches more fish than he did before with all his talking and holding-forth. He takes money, like a lawyer, for his opinion in religion, and is retain'd to be of a council against the government. He prays himself above-ground, as *Appollonius* and *Iamblicus* are said to have done. His devotion may be truly call'd in a strict sense *religio adversus Deum*. He parted with his benefice, as gamesters discard a suit that is dealt them, to take in better out of the stock, and mend their hands.

A SOLDIER

PAWNS his life to get his living. He is a merchant adventurer, that trades in lives and limbs, and will engage to lay down his own, at any time, for him that will lay down money for them. He exposes life and blood to sale, and is willing to consign his body over to death or slavery for any man, that will advance most upon it. His pay is the price of his own blood, as well as his enemys ; and what he receives he does but take up beforehand upon the credit of his own slaughter, to be paid down, whensoever there shall be occasion to demand it. He is a gamester, that stakes his life to try, whether it be his own or not, not to gain another or more lives if his good fortune be to win, but a price of a living, and a small bye of honour, that is not current, but among a few of his own profession, and which he hedges in and thinks he is sure of whether he wins or loses. He is one of the lifeguard of government, and without him it is impossible either to rule or

rebel. He takes money to throw dice for his life upon a drum; for fighting and that is all one; and has no way of slurring but running away, and, if he be taken in the manner, is hang'd for foul play. He is the last determiner of all controversies divine or human, though he understands nothing at all of them; and passes a fine and recovery upon all the curious disputes of mankind without knowing so much as what they are. He takes plunder for his vails, and honour instead of the old donative that soldiers us'd to receive from their princes, since they left off that custom, and made choice of the other way, as more easy and less chargeable. He has no way to mend his condition of life but by despising it; and the less value he sets upon it, the better it proves to him: for he is never thought fit to have the charge and command of other mens lives, until he has made it appear, that he cares not a straw for his own; for he that contemns his own life is said to have any man's else in his power.

A STATIONER

IS one that lives by books, and understands nothing of them but the prices. He gets his living by learning as hypocrites do by religion, that neither know, nor care to know anything of it, further than serves their interest, or conduces to their profit; and as the corruption of the best things is always the worst, so he is just so much a verier knave by dealing in the best things, than others are that deal in worse. He abuses those most (like other cheats) that he gains most by, and, like a disease, destroys those that feed him. He is a kind of a paper-worm, that breeds in books, and maintains himself by feeding upon other mens writings. He lives by other mens wits, and his own impudence, which is all he has to shew for his title. He insults over the printer and binder as but ministerial, and expects suit and service from them as if he were Lord of the soyl. His conscience is no part of his calling, in which he regards nothing but his profit, and therefore desires most to deal in contraband goods, which he buys cheapest and sells dearest, and ventures nothing but his ears. He had rather have a good

bargain of blasphemy and treason, than the most lawful and warrantable ware, that stands him in more: By this means he spreads more treason and sedition than ever was reveal'd in a conventicle, or whisper'd under the rose. He is a *sower* of sedition, and stitches up all his traiterous pamphlets himself, which he dares not trust his servants with. These he vends according as he finds men inclin'd, to some as horrid things which he lighted upon by chance, and was willing to get, to show the villany of those people, and to others as his faithful endeavours to serve his country and *the good old cause*. When a book lies upon his hand and will not sell, notwithstanding all his lies and forgeries of known mens approbation, his last remedy is to print a new title-page, and give it a new name, (as mercers do by their old rotten stuffs) and if that will not do it is past cure, and falls away to waste paper. He makes the same use of mens names as forgers do, and will rob the living and the dead of their reputation by setting their hands to the frauds and impostures of false and counterfeit scriblers, to abuse the world, and cheat men of their money and understanding. To these he falsifies the date (as those virtuosi use to do) and begins and ends the year, like a *Jew*, at pleasure, which is commonly in November, after which all he prints bears date the year following. His chief ability consists in putting off his ware and his creditors, and when he has done with the one he begins with the other, and does his endeavour to the utmost of his power, as far as lying and impudence shall enable him. He commonly sets up in a churchyard like a malefactor that takes sanctuary, and justifyes that proverb in his life and conversation, which proves him to be the further off God. He values nothing but as it is vendible, and would not greatly care what becomes of his own soul, but that he finds it will sell; for he believes the joys of heaven to be but dull sport, to taking of money. He cares for no more learning than will serve, upon a good occasion, to secure his throat against twelve good men and true, and by his own reading prevent the Judge's reading of sentence; and accounts him a fool, that will trouble himself any further with it. He lives by learning, but never cares to know what it is, more than a horse does the grass he feeds upon; for he has no thoughts, like a beast, beyond his own private concernment.

A TENNIS-PLAYER

IS a very civil Gentleman, that never keeps a racket, but a racket keeps him. He is always striking himself good or bad luck, and gains, or spends what he has with the sweat of his brows and makes or undoes himself with the labour of his hands. He is a great critick, of profound judgment in a ball, and can tell by seeing it fly where to have it at the rebound, as the Frenchman did where the late comet would be three months after. He gains more by losing than by winning; for when he makes a confederate match, which is commonly for some very great sum of money, he allows a fortnight or three weeks time, to spread the news abroad, that the gulls may have notice to provide their money, and be ready against the day—When that comes, he has an officer with an unknown face, that appears with his pockets full of gold, that lays against him, and takes all bets that are laid on his hand. When that is done the set is up; for he has nothing to do but to dissemble losing, and share the bets with his confederate, between whom and him the match goes for nothing. He strips himself of his cloaths first, and then of his money, and when he has done his business is rub'd like a Presbyterian Holder-forth, until he is a clean gentleman—This is supposing him a gamester for his pleasure, that neither uses, nor knows tricks, but is to lose by his place. When he misses his stroke he swears, and curses the ball, as if it understood him, and would have a care to do so no more; and in that, indeed, he makes it plain, that the thing has as much reason as himself. The marker is register of the court, and more righteous than the register of a court of justice; for he crys what he sets down, and cannot commit iniquity, but with a forked chalk.

AN USURER

KEEPS his money in prison, and never lets it out but upon bail and good security, as *Oliver Cromwel* did the *Cavaliers*, to appear again upon warning. Lords and Courtiers are apocryphal with him, but Aldermen and Country Squires canonical, but above all statute and mortgage—though he is often cheated with a buttered bun, and lays out his money a day after the fair; when land-security proves under age, and elder morgage goes away with all. He abhors a Member of parliament as a malefactor, that takes sanctuary in the temple, and lurks in his Ram-alley-privilege, against which varlets and bumbailifs are void and of none effect. He undoes men by laying obligations upon them, and ruins them for being bound to them. He knows no virtue but that of an obligation, nor vice but that of failing to pay use. He makes the same use of mens seals, as witches do of images in wax, to make the owners waste and consume to nothing. A man had better be bound to his good behaviour, than to him; for he that is bound to him is bound prentise to a prison, and when he is out of his time is sure to be in. He curses the bones of those, that made the act against extortion, as too great an imposition upon liberty of conscience—He ventures to break it out of zeal; and though he lose his principal, is contented, like a Fanatic, *to suffer persecution for righteousness.* He delights most of all to deal with a rich Prodigal, who maintains *his* avarice, as *he* does the other's luxury. These two vices, like the male and female viper, keep together until the one has spent all, and then the other devours it—until the one bites off the other's head.

THE VAINGLORIOUS MAN

HAS perpetual designs to cheat the world of a little reputation that he has no right to at all, but always takes a wrong course, and misses of his aim; for he endeavours to put off a little counterfeit merit, that might pass among some easy observers in private well enough, but being expos'd everywhere in public the trick is discover'd, and renders him ridiculous. He makes his applications to the good opinion of the world, not as if she were an honest woman, but a common whore, and were to be accosted with vapouring, ranting, and lying: for he pretends to everything, how weak soever his title be, as some gallants use to do to the enjoyment of ladies, they have only seen at a distance, or perhaps but heard of. He courts fame as unfortunately as some *squires of dames* do women, who by making general applications to all are receiv'd into the good graces of none, but disdain'd as paltry vagabond makers of love-tricks, that, like pedlars, open their packs of passion at every market, where anything is to be gotten. All his actions and words are like the epilogues of plays, that always either insinuate, or beg applause. He sets off himself always to the best advantage that he possibly can, like a horse that is to be sold in a fair, with his mane and tail trim'd with ribbands, though that does not all mend his shape, nor his pace. He endeavours to appear upon all occasions he can possibly lay violent hands on, and by main force draw in to serve his purpose, a person of extraordinary merit and renown; and though it will very seldom pass, yet he finds the flattery, which he receives from himself (though no man is apt to be mov'd with the tickling of his own fingers) so pleasant, that he does not altogether lose his labour, though he gains nothing else by it. He has that natural affection for all his own actions and concernments, that, how ridiculous and contemptible soever they appear to others, he believes they deserve to have no mean value set upon them, and with the tenderness of a parent

caresses whatsoever comes from him, how deform'd soever it appear to others. He is a gut stuff'd with the wind of vain glory, that makes a filthy noise and offensive stink to others, but gives it self ease when it is vented, and deliver'd of the nasty vapour.

THE VOLUPTUOUS

IS very hard to be pleas'd; for he makes it the whole business of his life to give himself content, but cannot possibly bring it to pass, for still he is either sick or weary of his employment; for he mistakes one thing for another, and makes that his business, which nature meant for his recreation, and therefore the more he uses it, the less he enjoys of it, as too much drink instead of quenching thirst makes it greater. He devours his pleasures so greedily, that he neither tastes nor digests them; for he swallows and voids them by turns, as fast as a cormorant does an eel. Perpetual surfeits have so destroy'd his stomach, that it does not concoct but putrify his meat; and wine by perpetual running up into his head has engendred a stone in his brain, as well as his bladder. He is like a froward child, that must always have some foolish toy or other to still it with, or else it will be peevish and unquiet; and, therefore, his flattering pimps and parasites have found out as many devices to apply to his humour, as the engineers, that work to baby-shops, have rattles to appease children. He lives, like Adam, in a paradise of pleasure, but eats himself out of it as he did; for perpetual surfeits fill him as full of diseases as meat, and he devours the personal estate of his *health*, as well as that of his fortune. When he drinks he cools his wine with ice, and himself with women, and has all sorts of both, which his pimps keep always in a readiness, whensoever he is pleas'd to call for them. Fidlers, Pimps, and flatterers are his caviare, anchovies, and tongues, which he uses to relish his pleasures with, and provoke his gusto to a new appetite, and when it grows dull and tir'd, these are, as the rabble says, his right hands and the keys of the work, that can keep out, or let into him whom and

whatsoever they please. His buffoon is master of the revels, a principal favourite, that has command of more than his smile, his laughter, a very weighty charge; for it is all that he has left to shew for his humanity that he is *animal risibile*, the only property of man that he is able to produce: but as a man that has lost one eye, is said to see better with the other than he did before; so what he has lost of his rational distinction he has doubly repaid in the ridiculous. His valet de chambre or pimp, if he be but a person of any abilities in flattery, is his minister of state, chiefly his pimp, who has a double capacity; for his very employment is flattery, and if he have a gift the other way, is esteem'd (as the Turks do one that is both Eunuch and mute) above any of the single faculties; for he is always of the junto, and admitted into all private consultations.

MISCELLANEOUS OBSERVATIONS AND REFLECTIONS ON VARIOUS SUBJECTS.

SUNDRY THOUGHTS.

IF Travellers are allowd to Lye in Recompense of the great Pains they have taken to bring home strange Stories from foreign Parts, there is no Reason why *Antiquaries* should not be allow'd that Priviledge, who are but Travellers *in Time*, and import as strange Stories from *foreign* Ages with no less Pains and Labour. And as a Right Traveller is wont to prefer all Countries he has seen abroad before his own, so does an Antiquary, all Ages before the Modern.

Good Nature finds a great deal of Pleasure in having Compassion of the Miseries of others.

The more silly and Ridiculous Things are in them selves, the more *sacred and Solemn* Pretences, they require to set them off.

Christian Charity is a great Impediment to Zeal.

A client is fain to hire a Lawyer to keep him from the Injury of other Lawyers as Christians that travel in Turkey are forc'd to hire Janizaries, to protect them from the Insolences of other Turks.

The Mahometan Religion instills Charity into the Professors of it, to all Sorts of Living Creatures but *Man*, whom it engages to abhor—especially all those of another Religion.

Most Men owe their *Misfortunes* rather to their want of *Dishonesty*, than Witt.

All the Business of this World is but *Diversion*, and all the *Happiness* in it, that Mankind is capable of—anything that will keep it from reflecting upon the Misery, Vanity, and Nonsence of it: And whoever can by any Trick keep himself from Thinking of it, is as wise and Happy as the best Man in it.

Men seldom hear of their faults but from their *Enemies*, which makes that excellent office of Friendship, as Odious, as the Reproaches of an Envious Adversary.

It was Queen Mary that establish'd the Protestant *Religion* in England and not Queen Elizabeth, who coud never have done what she did, if her Sister's barbarous Cruelty in destroying so many poor Innocent Creatures had not prepar'd the Nation rather to admitt of any Religion, than That which They saw produce such horrid Inhumanities. The Memory of which does to this day possess the People with an Abhorrence and Detestation of it, and will be found the greatest of all Obstructions, to those who endeavour to introduce it again.

The Antient Patriarchs who liv'd the longest Lives, did no doubt live most according to the Course of Nature before the World, understood the Various Ways of Luxury, Physick and Intemprance which have been since found out: otherwise if the Date of Mens Lives had naturally decreas'd so fast They had in a short time been reduc'd to Nothing at all.

One swore that Homer, Aristotle and all the Host of the Antient Greeks were such Ignorant Fellows that They did not understand *one word of Latin.*

Tho' Man and Wife are said to be *but one Flesh*, They will never be found to be always of one Mind.

The Antients did wisely to describe the *Furies* in the Persons of *Women.*

The Pope found it Easier to Domineer over the Emperor and the Greatest Princes of the Christian world at a Distance than

Keep his own little Subjects Quiet at Home where *He was better Understood.*

Wine had no Share in the Wickedness of those People, who lived before, and Caused the Flood.

It is a wonderful silly Distinction that Divines make between getting of *Children* for Procreation only, and out of natural *Concupiscence*, which was only provided by Nature as a Necessary means to produce the Other. As if it were a Sin to eat *for Hunger*, but not *for the Support of Life.*

Conversation is *a Glass* for Men to Dress their Minds and Manners by.

He that woud write Well, must not stop out of his Way for the most excellent of Wit and Sense, unless it Lye so directly before him that he coud not possibly avoid it.

One Quibble in the Scripture viz. *Tu es Petrus*, has done almost as much Mischief to Mankind in General, as all the excellent Precepts of Justice and Morality has been able to do good upon Particulars, and caus'd more destruction in the world, than all the Heavenly and Peaceful Doctrines have had power to prevent. And therefore those Preposterous fanatick Mountebanks that cry down Morality for *Dirt*, as they Us'd to call it, throw it all upon the Gospell, where it is so frequently enjoyn'd as a necessary Christian Duty.

Great Persons of our Times do, like Absolom when he rebell'd against his Father, commit Iniquity upon the Tops of Houses ; that all People may See and take Notice of it.

This Age will serve to make a very pretty Farce for the Next, if it have any witt at all to make Use of it.

A whore is but a Painted Sepulchre that holds nothing but Pox and Rotteness within how fair soever it looks on the Outside.

Courts of Justice are like Court Cards, which nobody wins by, but another looses, according as They are dealt, and commonly there is as much *Chance* in the One as the Other—and no Less shuffling—One Ace beats them all as O. C. did.

Charity does not only begin, but End at Home. The Best Instrument will make as bad Musick as the Worst if it light in hands that do not understand how to Use it.

There are more Fools than Knaves in the World, Else the Knaves woud not have enough to live upon.

If it be a Wise Child that knows its own Father, so he is a wise Father that knows his own Child.

The greatest Drunkards are the worst Judges of Wine. The most Insatiable Leachers the most Ignorant Criticks in Women, and the Greediest Appetites, of the best Cookery of Meats—for Those that Use *Excess* in any Thing never understand the Truth of it, which always lies in *the Mean.*

They who study Mathematicks only to fix their Minds, and render them the Steadyer to apply to all other Things, as There are many who profess to do, are as wise as Those who think by rowing in Boats, to learn to Swim.

There is nothing in Nature more Arbitrary than a Parliament, and yet there is nothing Else that is able to preserve the Nation from being Govern'd by an Arbitrary Power—and confine Authority within a Limited Compass—As a Prop can make a falling house stand firm, Though it cannot stand of itself, and a Bow make an Arrow Fly, tho' it cannot fly itself.

The Christian Religion in the primitive was bred up under the Greatest Tyranny in the World, and was propagated by being opprest and prosecuted, but in after Times when it was deliver'd, from that Slavery, it naturally inclin'd to be Tyrannical itself, For when the Popes had reduc'd their cruellest Enemies the Roman Emperors, They assum'd a greater and more

extravagant Power than the Others ever pretended to as if Religion having serv'd out an Apprenticeship to Tyranny, as soon as it was out of its time, had set up for itself.

All Mens Bodies are like their Estates—whosoever lives above his Natural proportion of health in any Enjoyment of Life, will in a Small space waste his constitution, and run out his Life before his Time—As many are undone by living above their Fortunes, but few or None Under. So Thousands dye of Surfeits for One that Dies of Famine.

The Popes of Rome that made, and Canoniz'd all the Saints of That Church, coud Seldom or never make themselves or one Another Saints, For there are Fewer Popes in the Rubrick than there are of any other Sorts of Christians—Whether They were above it, or below it, is not easy to determine. However it is no great Argument of their Sanctity, when no One should have Reason or Confidence enough to consecrate the Memory of his Predecessor—tho' many of them were of the same Family—and indeed there are Fewer Good Men in the Catalogue of Popes, than there are of any other Princes, in the Histories of the Most Barbarous Nations—and the Lives of Some not inferior to the prodigious Inhumanities of the worst Pagan Emperors. Disease and Pain are the Natural Effects of Extravagant Pleasure as Punishment is of Sin.

As Mad Men are best Cur'd by being Shut up in the Dark, so the Natural Frenzies of the Rabble are best temper'd by being kept in Ignorance.

As small tyrants are always found to be most Severe, so are all little Criticks the most unmerciful, and never give Quarter for the least Mistake.

No Man can possibly be a Competent Judge of his own Conceptions, unless he cou'd have more Reason than he has, and He that has *less*, is a more unfit Judge of what he has perform'd than *Himself*, for the Judges of all Courts are wont to Sit above those who are to be try'd before them, and so

shoud all others do, at least in the Capacity of Reason and Judgment.

Ovids Met[a]morphosis was the Legend of the Pagan Church, and his Fasti, the *Rubrick*, and tho' the Religion was very Silly and Ridiculous, none was Ever better set off.

As soon as a Man has taken an Oath against his Conscience and done his Endeavour to damn himself, He is capable of any Trust or Employment in the Government; So excellent a Quality is Perjury to render the most perfidious of Men most fit and proper for publick Charges of the greatest Consequence, and Such as have ever so little restraint laid upon them by Conscience, or Religion or Natural Integrity are declared insufficient and unable to hold any Office or publick Trust in the Nation—and this is the Modern Way of Test as they call it—to take measure of Men's abilities and Faith by their Alacrity in Swearing—and is indeed the most Compendious way to exclude all those that have any Conscience, and to take in Such as have None at all.

LEARNING AND KNOWLEDGE.

THE Reason why Fooles and Knaves thrive better in the world then wiser and honester men, is because they are nearer to the Generall Temper of mankind, which is nothing but a Mixture of Cheat and Folly, which those that understand and meane better cannot Comply with, but entertaine themselves with another Kinde of Fooles Paradise of what should be, not what is; while those that know no better take Naturally to it, and get the Start of them.

Ignorance, and Knowledge or understanding are the very same to one another; for the greatest Reason in the world signify's no more to those that do not understand it, then error, and want of Reason do's to those that understand better; and perhaps not so much, for he that has more reason then others, knows how much they want: but they know nothing of what he has: and that make's them generally the more Confident.

The Observations of some men, are like the sifting of Bakers, that use to retaine the Bran, and let the Flour pass through.

It is both the wisest, and Safest way in the world to keepe at a Convenient Distance with all men: For when Men converse too closely they commonly like those that meete in Crowds offend one another.

He that has many Languages to express his Thoughts, but not thoughts worth expressing, is like one that can write all hands, but never the better Sense. Or can cast up any Sum of Money, but has none.

The end of all Knowledge, is to understand what is Fit to be don; For to know what has been, and what is, and what may be, dos but tend to that.

A man gaines nothing by being wise (which he may not as well obtaine without it) but only that he is less liable to cheates, and troubled with fewer unnecessary Scruples, then Fooles usually are, which he is faine to allow for, in having his Miscarriages the more taken Notice of, and his Errors renderd the more Ridiculous.

The way to be esteemd Learned, is but only to have a Library, and to be able to Turn to the Indices, upon any Occasion of showing great Reading.

Doing, and Saying and Giving Advice, and taking Advice, and understanding and Acting, are all Severall things, and so averse to one another that they seldom or never meet in the same Person. For as Physitians and Lawyers that live by giving others Advice, do seldom make use of it in their own Occasions: So Men of greatest understanding and Knowledge, do as Seldom make that use of it for their own Advantages, as they do for the Benefit of others, which being a hard Condition imposd upon them by Nature, deserve's rather to be pitty'd then blam'd. For Nature that in her distributive Justice, indeavors to deal as equally as possibly she can with all men, and never bestows any Convenience without Allowance, would breake her own Rules, if she shou'd confer all her Favours upon any one Person, and not make him abate for it some other way.

All wit, and Contemplative wisdom in the world must of Necessity appeare Lazy and Idle, for as it is performd by Cogitation and thinking, and that cannot be don without a Sedentary Quietnes, together with a Present and agreeable Temper of minde, which no man has allways ready at command, it cannot be avoyded but much time must of necessity be spent to no purpose, or very little, which might be sav'd if men were always in a fit humor to performe, what they designe and propose to themselves. For the more Curious and subtle Mens Capacitys are, the further they are from being at their own disposing. For though Prophets when they are inspir'd, can foretell things that are to come to pass after many Ages, can never presage when they shal be in the next fit of Predicting—

while all Arts and Sciences that are learnd by Rule and Practice, or acquir'd by habit, are allways ready at the will and pleasure of their owners.

All Men Naturally affect Wit, and as it commonly falls out, in other things, those that are most deny'd it have the greatest inclinations to it. Hence it is that States-men and Judges (whose Busnes ly's another way) when they would show their Parts to the best advantage wil venture to appeare Ridiculous to show a little wit; and when they finde by other mens judgments that they have miscarryd, they use to lay the fault upon the thing and not their own infirmities.

Wit is like Science not of Particulars, but universals, for as Arguments drawn from Particulars signify little to universal Nature, which is the Proper object of Science; so wit that is raysd upon any one Particular Person go's no further unlesse it be from thence extended to all Human Nature.

Heroicall Poetry handle's the slightest, and most Impertinent Follys in the world in a formall Serious and unnaturall way: And Comedy and Burlesque the most Serious in a Frolique and Gay humor which has always been found the more apt to instruct, and instill those Truths with Delight into men, which they would not indure to heare of any other way. And therefore the Ancient Romans cald a School, as we do now a Comedy a Play, and the Greekes Idleness and Diversion, for if any man should but imitate what these Heroical Authors write in the Practice of his life and Conversation, he would become the most Ridiculous Person in the world, but this Age is far enough from that, for though none ever abounded more with those Images (as they call them) of Moral and Heroicall Virtues, there was never any so opposite to them all in the mode and Custome of Life. But if that be true which some have sayd that the best end of Tragedy is but to Cumfort those that are unfortunate, by seeing the greater Infelicities of others, though it may be Naturall, is not at all Heroical.

In all feates of Activity men are understood then to do best when they come nearest breaking their Necks: so in writing,

those that come nearest to Nonsense are many times believ'd to write the most wit.

Many things are rather found out by chance then Industry or Designe, as Men sometimes light upon Money, and Jewells in the high ways, where if they had sought of Purpose, it had been in vaine; So they often hit upon wit, and Fancy by chance which no Study would ever have suggested, especially if it bee extravagant and Humorous.

The Stoicall Necessity and Presbyterian Prædestination are the very same.

In universities Men are valewd only upon the Accompt of their Ingenuity, and Parts, which is seldom found to be observ'd anywhere else: for in Courts they are esteemd only for their Interests, and in Great Cities only for their wealth and in the common Standard of the world, for what they assume and appeare, not what they are.

When French Men would say the greatest thing of any great Person of their own Nation, they use to admire him for Having Le Sense Froide, because it is the greatest Rarity among them; who are generally so hot Headed, that very few are capable of arriveing at so great an height of sober understanding, as to be Dull, for so it signifys with all other People.

That which the wise man prayd for of God in Ecclesiastes, to give him neither Riches nor Poverty, is as much to be desird in Conversation and Busnes. To have nothing to do with men that are very Rich or Poore, for the one Sort are Commonly Insolent and Proud, and the other mean, and Contemptible, and those that are between both are commonly the most agreeable.

The Authors of our times are so unwilling to finde anything obstruct the good opinion which they have of themselves, That the most Charitable Christians are not more glad to be reconcild to those that have don them the greatest Injuries, (for feare Animositie shoud prove an Impediment to their Piety) then

they are to their greatest Detractors, and this they call overcoming of Envie.

A great Deale of Lerning is, like a great House, very chargeable to be kept in Repaire, and if it be too big for the owners use, and Occasions, in a small time it falls to decay, only by being not inhabited (that is) discontinu'd. For no man is the wiser for his Bookes, untill he is above them, and when he is so, the utter neglect of them will in a few yeares, bring him below them again : And as he was at first raysd by them, so he is ruind.

Ignorance is never so abhominable as when it pretends to wisdom and Learning, for among Bad things those that seeme to be the Best are always the worst : As a Probable Ly is more Dangerous and apt to deceive, then that which is apparently false. So Monkeys and Baboones that are between Man and Beast, are worse and more deformd then those Creatures that are all Beast.

It is much easier to Defend then oppose for a little force will put by a thrust of great Strength.

All forc'd Constructions of Difficult and learned Nonsense are like planing of Knots in wood, which when they are rough hewn appeare deformd and Crossgraind every way, but when they are smooth'd and polishd, represent the shape's of Faces, and other figures which to a Strong Imagination may seem to have been meant, and intended, when they fell out so by chance, and are rendered what they appeare by a Superficiall gloss.

Before the Inventions of Printing and Gun-powder, A Gooses Feathers did the same things in the world as both these do now. For the Pen disputed Quarrels, and set men together by the eares, and the Feather furnished their Arrows (the only Artillery then in use) with wings to fly as Powder makes Bullets, and do as great execution.

Speculations with wise and Knowing Men go for little, untill they are approv'd by Practice and experiment : for

commonly they use us as glasses, and deliner that Right in Appearance, that proves left in tryal.

It has pleasd Almighty God to allow Man no meanes of Knowledg but by Sense, and Reason collection, Consequence and Demonstration: for whosoever shall entertaine any as knowledge (though it were true) of which he can give no accompt that hath relation to any of these, I am sure can give none why he should not as well receive any thing else; and that cannot be don without madnes. Hence it is that the slightest Capacities are soonest taken with the slender appearancies of things, as we see in the People, who upon foolish, and inconsequent Pretences, become highly confident, while sober and solid Judgments move cautiously and not at all, unless upon certain or very probable Groundes. There is no sayling in shallow waters, but with flat bottomd Botes, and Flat Dull wits are easily carryd away with shallow and slight Stuff, while those that have any Ballast of Judgment presently stick fast.

Though Probability (like one that squints) look severall ways at once, it is much better then blinde Fancy, or Credulity, for he that puts out his eies because he cannot [see] so wel as he would, inflicts a just Punishment upon his own Folly. Nonsense is as well proof against contradiction as Demonstration is, for no man can say more against that which he do's not understand, then against that which is manifest. There is a great deale of Difference between that which may be provd, and that which cannot be disprov'd. For though Doubt always attends Probability, yet in knowing Persons being the effect of Reason and discourse, it is of a nobler Nature then mere opinion, or implicit Credulity which is but the Apostacy of Doubt. Credulity and Demonstration are different ends of Doubt, as health and Death are of Paine, but he that thinkes to cure himselfe of that Malady, by the former deserves it.

Sub[t]iletys and Mysteries are like Mines hid from the view of Man for his own Benefit: For man never tooke an ounce of Mettle from the vaines of the earth, but he payd as much out of his own vaines for it.

They are in a great Error, who say the Ancients deliver'd their Learning and Knowledg in Fables, and Parables, to conceale it from the Profane Rabble, which is so false, that they rather invented those Fables for Illustration, as the only Possible way of conveying their Doctrine to the Capacity of the People. For as (Seneca says) there are but three ways of teaching anything, By Reason Precept and Example: Of the first they knew the People utterly incapable. And for the Second (Precept) being a kinde of Imposition, they observ'd it was very unpleasant to those who are so naturally fond of their Liberty. But the third Example being capable of Prodigie and strangnes, and of neare kin to a Ly which they have ever been naturally inclynd to, they knew could not but finde a welcom entertainment, at least attention which was more then they could expect any other way.

We ought to have care of pressing things to[o] far in Discourse which must of necessity render us not only tedious but obscure and in naturall affection to our own Conceptions wee may believe it to be Sense, yet if it do not appeare so to others, it is not so therefore as soone as we leave to be understood, we begin to talk to no purpose.

It is very probable we do not understand (although we may believe) the Purpose for which wee were created, for if we are ignorant of the immediate, and nearest Causes of our selves, much more must wee be so of the most remote, The End for which wee are, which do's not seeme to bee for our own sakes, more then a Goldsmith makes a Cup for it self to drink in. And to this end we may serve as well, though we know it not, as if we did: For it is not necessary for an Instrument to know it's own use, and it is not unlike if we had been made for our own concernments; the meanes that lead to it would have been ordered more directly to our own Conveniences.

Demonstration is the proper Buss'nes of Knowledg, and Probability of Beliefe, and as there is no certaine Knowledg without Demonstration, so there is no safe belief without Probability.

The Impertinences and Impostures of Learning have outgrown the useful Parts of it, as weedes commonly do corn, but weedes being too apt to spring up of themselves, must of necessity become much more fruitful when they are planted as those are.

Wee may learne no less from the Errors and Mistakes of some then from the wisdom, and Knowledg of others, for as other mens harmes make us cautious, so the Miscarriages of others may make us wise. He that see's another in a wrong way, is so much the nearer to the right himself and of such Discoveries those are always the best that are made at the charge of others.

The wit of the School-men like the Righteousnes of the Pharises, consisted much in the streining of Knats, and swallowing of Camells. For they that are curious in Subtilties, and ignorant in things of solid Knowledg are but penny-wise, and Pound-foolish.

He that has less Learning then his Capacity is able to manage, shall have more use of it then he that has more then he can master. For no man can possibly have an active, and ready command of that which is too heavy for him. The understanding of Man hath a Sphære of Activity, beyond which if it be forc'd, it becomes inactive, as it dos vigorous by being confind. Unless a Vine be Prund it will yeald no Fruite. He that related to the Senate De Coercendis Imperii Terminis, was no unwise States-man. Opinion of Knowledg has ever been one of the Chiefest Causes of Ignorance, for most men know less then they might, by attempting to know more then they can.

They that take Pleasure in Naturall Fooles and Idiots do it out of kindness or Charity to themselves: For as all men delight to see others have less wit and knowledg then themselves, so there are many that are never like to enjoy that Pleasure, unless they keepe those of purpose about them that are usefull, and of fit abilitys for it.

Many men that pretend to learning and wit, have the Barbarous Cruelty of those thieves, who cannot be content to rob, unless they murther to[o]; For having stollen some things which they esteeme excellent, from others, they cannot believe themselves Safe, untill they have dispatched their Reputation that it may not rise up in Judgment against them, nor be thought fit to owne that, which they have a Desire to entitle them selves to.

It requires a greater Mastery of Art in Painting to foreshorten a Limbe exactly, then to draw three at their just Length: and so it is in writing to express anything briefly, and Naturally, then to enlarge and dilate.

Philosophers in their Disputes, use commonly, after some weake Arguments to conclude, and take what they would have for granted; and upon that, build other Inferences, that hang together like Sale-work, this only passable for its cheape slightness.

Notions are but Pictures of things in the Imagination of Man, and if they agree with their originals in Nature, they are true, and if not False. And yet some Men are so unwary in their Thoughts, as to confound them and mistake the one for the other, as if the Picture of a Man were really the Person for whom it was drawn.

Though Adams Knowledge cost him Deare, yet his want of Knowledge betrayd him to it: for if his eies had been open before he tasted the Forbidden Fruite, He would never have forfeited the whole Orchard of Paradise for one Apple of it; though the Devil and his wife joynd forces against him.

Wisdom pays no Taxes, nor is it rated in the Subsidy-bookes, and therefore has not so much Right to a Share in the Government, as wealth that contribute's more towards it. It is like hidden Treasure, that is of no use in the Traffique of the world, while it is concealed; and forfeited as soone as it is discoverd. And as Knowledge cast Adam out of Paradise, so it do's all those who apply themselves to it, for the more they

understand, they do but more plainly perceive, their own wants and Nakedness, as he did, which before in the State of Ignorance, were hidden from him, untill the eies of his understanding were opened, only to let him see his losses, and the Miseries which he had betrayd himself unto. For the world appeares a much finer thing to those that understand it not then to those who do, and Fooles injoy their Pleasures with greater Appetite and Gust then those who are more sensible of their vanity, and unwholsomnes.

The ordinary and most laborious Drudgeries of Mens hands are the cheapest of all, and the most curious and Ingenious the Dearest: But it prove's quite contrary in the Labors of the Braine, where the Dullest, and most Rugged Studies, as Law, Divinity &c. are the most Profitable, and those of the greatest Ingenuity and Knowledge as Philosophy &c. of no valew at all.

Though many Men Repine, and complain to see Fooles Govern, and wisemen obey, They mistake the true Reason of both: For wisdom is no standing Measure in the world more then Folly, and therefore can Pretend to no greater a Priviledge; For Fooles do not govern, as they are Fooles, But as they are commonly Fortunate, and Rich, and the Greater Number, which is the only standard in all Affaires of the world. For no mans wisdom is able to give that Security for his Faith to be trusted with a Share in any Government, as the wealth of a Fool can. And 'tis no easy matter sometimes to distinguish the one from the other, while Pretences will serve as well to satisfy the world as Realities, and some times better, as making a fairer show. And as among Madmen, He that is most Mad has a Natural Dominion, and Superiority over all those, that have ever so little more Sense then himself, which they all acknowledge and submit to: So in the Government of the world, nothing is found to render a Man so fit, for Publique Imployments, as his want of Abilities for them, and nothing to obstruct and Depresse others more, then the excellence of their Reason and Judgment. For the world being a foolish and Bruitish thing in the whole, like a Barbarous Nation will not easily indure to be governd any way, but by its own Lawes, and idle Customes.

There is in all Oratory a Naturall Inclination to overdoing, and Aptnes to forget and transgress the first Limits of what is proper and fit to be sayd, and no more: For an Orators Tongue, if it do's not run before his wit, seldom failes to outstrip his Judgment. For all volubility is much more light, and Airy then Reason and Judgment, and therefore cannot but leave it behinde.

The Greek Tongue is of little use in our times, unless to serve Pedants and mountebanks to smatter withall; to coyne foolish Titles for Medcines and Bookes of all Languages, and furnish Preachers with Sentences to astonish the Ignorant, and loose time withall in translating it over again into the vulgar and Nonsense. It is in itself a very untoward Language that abounds in a Multitude of Impertinent Declinations Conjugations Numbers, Times, Anomulas and formings of verbes, but has little or no Construction. And though no language is so Curious in the Contrivance of long and short vowels, yet they are so confounded by the Accent, that they are render'd of no use at all, And in verse, the Accent is again so confounded by the quantity of the Syllable, that the Language becomes another thing.

The Modern False doctrine of the Court, that Mens Naturall Parts are rather impared then improv'd by Study and Learning is so ridiculously False that the Design of it is as Plain as the Ignorant Nonsense; and no more then what the Levellers, and Quakers found out before them, that is to bring down all other men (whom they had no possibility to come neare any other way) to an equality with themselves: that no man may be thought to receive any Advantage by that which they with all their Confidence, dare not pretend to. But if there should be any such thinge, they are the most incompetent Judges of it, who are incapable of understanding more then the worst halfe of the whole thing, and that too is their own Case. And the true State of that ly's between Dunce and Dunce, with whom Bookes, or no Bookes make so little Difference, that there is nothing gain'd or lost on either side: But in Persons of Ingenuity and equal Talents the Advantage is as apparent, as in all Arts and Professions it is between those who have been bred up to

any one, and such as are utterly ignorant of it; or which is worse have only learn'd to smatter. And he that do's not know so much as this, deserves to go to a Physitian, for his Advice in Law, and a Lawyer for his counsell in Physique And in this they fall short of their Tutors the Fanatiques, who though they pretend to the same thing yet are not such Sots to do it upon any Naturall accompt; but by virtue of Dispensations, and Gifts and Lights, and therefore never undertook to work at one anothers Trades, in which they had never serv'd a Prenticeship. For that were too faire a way for Cheates and Impostors to deal in, and would immediately detect their Ignorance and Folly. It is true that some Learned men by their want of Judgment and Discretion, will sometimes do and say things ridiculous to those who are utterly ignorant, but he who from thence takes measure of all others is more Indiscreet then both. For no man can make another mans want of Reason, his just Excuse for not improving his own, but he who would have been as little the better for it, if he had taken the same Paines. And if there be no Art to improve the understanding of Man, there can be no Improvement of any thing else, for it is the understanding only that can improve any thing, and if it cannot help it selfe, it is below the Ingenuity of Beasts that are capable of being taught to do many things which Nature never bred them up to. But the Truth of all is; That as it is easier to cry down anything then to take the necessary Paines to understand it, and more glorious to appeare above it, then ever so skilfull in it; So those men endeavour to make a virtue of Necessity, and despise their own Deficiencies least others should do so, as Gamesters do their losses, only to Keep up their Credit, and make the world believe they are in a better Condition than they really are, that they may have the better opportunity to Cheat.

·Those who study, and Practice Mechanicall Artifices, grow excellent by applying themselves to but one thing, for few men were ever known to bee considerable at more: But it fal's out quite contrary in contemplative Knowledges, For he that is wholly taken up with any one, is not only Ignorant in all others: But incapable to Judge rightly of that which he professes. For there go's so much partiality to cause an Addiction to any one alone, that whosoever is possest with it, is so unable to make

any just comparison of it, with others (by which all Judgment is to be perform'd) that he is at best but a Flatterer to himself and his own Inclinations.

Nature designs everything to it's end, and do's not make all men to one Purpose, but dispose's the greatest Part to the ordinary Bus'nes, and Drudgery of the world, and because the necessitys of life require the greatest numbers, as she give[s] the Generality, Capacities equall, to their Imployments, and no farther: So she makes some to more noble Purposes, for her own conversation, to trust with her secrets, and admit to the understanding of many Truths that are conceald from vulgar Apprehension, and when such men meet with those second Advantages that Art and Study can furnish them withall, they spread into a greater Latitude, and extent, but can never be improv'd to a greater height then Nature at first design'd; as men may grow fatter, and bigger by Plentifull feeding, but never taller then that Stature, that was measur'd out to them as their full growth. And therefor as all Knowledge is nothing but a right observation of Nature; He who supposes he can understand any other way, is in an Error, For there was never but one Tree of Knowledg, and although that was the most compendious way of attaining it, yet it cost Mankinde all the Study and Paines he has ever since been condemnd to; For Adam might have liv'd still in Paradise, if he could have been contented, to Know no more, then God and Nature had allow'd him. But when he would venture beyond his Latitude he was turn'd out to drudge, and labour for his living, and ever since Knowledge, and Labour, and Study, are so inseparably joyn'd together, that there is no way of arriving at the one, without the other, both being two twin-effects of the same Cause. And as the earth was commanded to bring forth thorns and Thistles to supply Adam with Labour: There is no Knowledge that is not so fruitfully stocked with Difficulties, that those who are condemn'd to a contemplative Punishment shall find as hard and barren a Soyl to manure, as he did of the earth. And although it has pleas'd God and Nature to allow man no way of improving his understanding, but by Study, observation, and Practice; it is the perpetuall Custome of all those who have been deny'd those advantages to

perswade themselves that they have no neede of them, rather then be thought to want anything, and though they finde by experience, that no man can attaine to the understanding of an Ordinary Mechanique Trade untill he has spent some time in the Practice of it, yet they believe it may be don, in matters of the greatest Difficulty, and Depth, though it will not hold in the most easy. It is naturall for all men to affect those things most, which they are most incapable of, and never to valew Health so much, as when they are sick: and therefore none set a higher esteeme, upon Learning and Knowledge, then such as have just wit enough to know there is such a thing in the world, and because it is deny'd them, have a greater hankering after it, then those who are most capable to acquire it: And as nature is soe industrious to give her self ease when she is opprest, and render's the greatest paine with use and Custom tollerable: so she relieves the Necessities of those, who are ashamed to have them known to others, with perswading them they injoy that which of all things they are the most destitute of. And hence it come's that no men are so indefatigable Drudges in all manner of Sciences, as those to whom Nature has allow'd the weakest abilities to attaine to any perfection in them: for Dunces are commonly observ'd to be the hardest Students, as those always prove the most passionate Lovers, that meet with the most Coy and disdainfull Mistresses: For no love-martyr ever hangd himself for a gentle, and tender-hearted Lady. But as such men labour and vex themselves in vaine: so there are others no less unfortunate, who having the greatest assistances of Nature, to attaine to anything they can propose to themselves, are commonly observ'd to want industry, as much, as the Industrious do ingenuity: and the sooner they are able to prevayl, the sooner they become indifferent; for all delight is lost in the Injoyment, and Appetite extinguisht in Satisfaction. And therefore are not so much concernd and possest with any thing, as those who pay dearer for it, to whom it appears a kinde of Novelty, or strange thing, that has a greater power over all at first, and is more taking, than when it become's familier, and is no news.

TRUTH AND FALSHOOD

MENS Braines are out of order when their eies see double, and so are their understandings when they make more of a thing than is in it.

A man may be condemnd out of his own mouth, but never acquitted, for his own Testimony is sufficient to serve against him, but not at all for him : The reason is because no man can be supposd to be so much an enemy to his own Preservation, to accuse himself wrongfully, nor any so guilty, but if his own Deniall might bee sufficient to acquit him, he would never be found Guilty, though the Fact were never so manifest.

Authority in the Affayres of Truth is very inconsiderable ; For in Trafique men do not consider from whom they receive money, so much as what it is : and if it be adulterate, or clipd, The Reputation of the Payer will not make it Currant.

A man may be decivd and cheated with Truth, if he want Judgment, no less then with Falshood ; as he may stumble, and fall in the right way, for want of care, as wel as in the wrong.

Truth is like that Shield that fell from Heaven, upon which the fate of the Commonwealth of Rome depended, and therefore the Romans causd a certaine Number of others to be made so like it that whosoever should attempt to steal the True one, should hardly hit upon it. So although there be but one Truth that come's from Heaven, there are so ma[ny] false Counterfets introducd by reasons of State that pretend to be it, that nothing is more difficult then to distinguish the true from the false and fictitious. For the Devil of Error doth perpetually transforme himselfe into that shape of the Angel of light Truth, and nothing make's it pass more freely among the Vulgar, then that Mistake that made Ephœstion appeare more like a King then Alexander, because he was braver, and more richly cloathd.

Truth is scarce so much as a Notion for it is but the

Putting of those Notions of things (in the understanding of Man) into the same order that their Originals are in Nature.

The constancy and Resolution of Martyrs is no Argument of the Truth of that which they suffer for (for there have been Martyrs of all Religions) but of their own Persuasion of it: Although the People who commonly mistake one cause for another, use to understand it otherwise: Into whose hearts softned with Pitty, the Sufferings of others use to make a deep but false Impression: For if the Punishment be but somewhat severe, the Beholders who know no limits but extremes, if they dislike the Cruelty of the inflictors, are very apt to condemne every thing else.

There is no doubt but some Secrets in Nature have been discoverd in Dreames (as wel as events foreseen) when the Imagination has had no conduct of Reason, nor Sense: and yet Dreames are very improper and unfit ways of discovering Truth.

I do not believe the Storys of the Legend to be so Ridiculous as some Men think them: For though they appeare very vaine and monstruous, certainely the Inventers had a Purpose to which they were very Serviceable: For considering how far the Credulity of the People would reach, they were to fit it with Fables Proportionable, in which if they had not out don all Possibility, They could never have kept their Beliefe in exercise, nor have been able to keep them in Awe, whose Perswasion being accustomd to swallow such prodigious Impostures, would become insensible of lesse.

They that endeavor to redeeme the world from Error and Imposture, have a very ungrateful Imployment, for if they do any man good it is against his will, and therefore they must not only reward but thanke themselves: For as Mad men always hate their Physitians, the People can never endure those, that seeke to recover them from their deare Dotage.

Since the Knowledg of good and evill are unseparable, it hath pleasd almighty God, that man should know less how to

do himselfe good then he might, lest he should know more how to do others hurt then is fit for him.

Mens Fortunes and Estates have past through so many cheates, and Impostures before they came to them, that it is a hard matter to say who has a just Right to any thing; And therefore he that by the worst meanes gets what he can, is not like to do much wrong, where there is so little Right, And it is the Bus'nes of Justice, to take from thieves and cheats what they come unjustly by.

The Devil tempt's men to be wicked that he may punish them for being so.

Curious Disputes, between Men of Different Factions, are the same Artifices that Charletans use to draw the ignorant multitude from one another. And therefore as the end they all drive at is indirect, so are the ways they all take to attaine it, by al sorts of little Fallacies to impose upon one another, and never care to come neare the Truth, but only in Discovering one anothers Impertinences, falsities, and Juglings: but take the same Course to gaine Proselytes as the Devil dos Soules.

Oathes and Obligations in the Affaires of the world are like Ribbons and Knots in dressing, that seeme to ty something, but do not at all. For nothing but interest dos really oblige.

All great Actions derive one half of their Greatness, from the meaness of other mens Performances. For when all Particulars meet upon eaven Tearmes, there is seldom any great Difference in the Success.

The very same things that Mountebankes Emperiques and Quacks are to learned Physitians, are Pettifoggers to Lawyers, and Fanatiques to Churches. And the Negligence, Pride, and Ignorance of the Professors of those Faculties are one halfe of the Reasons why those Impostors pass so Currantly among the Rabble, And the other is, that as most men gaine more by indirect ways, then Plaine Dealing, So they have greater incouragements to be more Industrious (as they always prove) then those that are content with honest and moderate

Gaines. For there is noe Profession in the world in which honest and careful Industry will gaine half so much, as the cheates and Impostures that belong to it.

Gaming is a thing between Diversion and Busnes, Jeast, and Earnest. And although it go's by the Name of Sport and Pastime, it always proves to be the most serious of all things, to those that either win or loose very much.

Logitians cannot teach men solid, and substantiall Reason, but only little Tricks and evasions, that are worse then nothing, like stamping on the Flour of a Fencing school, that go's for nothing upon the Grasse.

Can anything be more Ridiculous then the common Custome of most old Men, who the less time they have to live, are the more Solicitous to provide Abundance for the use of it. Tully.

Truth is too strict and severe to make Parties, and Factions, and want that free latitude to flourish in, which error always usurpes: For there is too little of it known to make any great appearance in the world, or beare up against those vast multitudes of errors and Impostures that prevayle every where, like the antient Barbarians, and modern Turkes, that use to invade the civiler part of the world with numerous Forces, and subdue them not by virtu of their courages, or conduct, but the impetuous force of their rude Numbers; beside the greater numbers of Tricks, and Artifices, that Falshood has to support it self, and impose upon truth that has none at all. And though truth be the difficultst thing in the world to be acquainted with, yet when it is once known, it is the playnest, and most easy to be dealt with; that is always constant to it self, and has no variations to be allow'd for, nor alterations from its own originall Simplicity, and therefore is the more to be undermin'd by falshood that never deales fairly and openly in the Affayres of the world, but has change of faces and every one proof against all impression. Can personate and act truth and do what it pleases in her Name, like the Ægyptian Conjurers though in the Presence of Kings, by whom shee is too often imployd and trusted.

RELIGION

THERE is a vast Disproportion between Gods Mercy, and his Justice, for the one reaches but to the third or fourth Generation but the other unto thousands.

The Sin of swearing should seem to be greater then any other, for though the Scripture says God sees no Sin in the Saints, yet it dos not say that he heares none.

When the Devil tempted Christ, he set him on the highest Pinnacle of the Temple. Great Church Preferments are great Temptations.

The Church of Rome teaches the People Religion, as men teach singing Birdes; Shut them up and keep them Darke.

The Judaical Law was but confirmd, and establishd by Moses for it was in use long before, as appeares by the Distinction of clean and unclean Beasts in the Arke. The Sacrifices of Cain, and Abel, Josephs refusing to commit the sin of Adultery with Potifars wife before it was for bidden by the 10 Commandments and the distinction of cleane and unclean Beasts in Noahs Arke.

God did not make man, until he had finishd the world, and as it were built, and furnishd his house for him.

Truth is so far from being above Reason and Knowledg, that it is below Ignorance which it dependes upon; for no man can believe, and not be Ignorant, but he may be Ignorant and not believe: when soever Reason and Demonstration appeares, Fayth and Ignorance vanish together.

There is no Folly, or Madnes so vaine and ridiculous, but if it put it self into the Protection of Piety and Religion, is by the easy credulous and Ignorant reputed Sacred, and not to be

touchd. As Malefactors in the Church of Rome when they have taken Sanctuary, let their Crimes be ever so heinous, are by no meanes to be brought to Justice, and those that attempt it are excommunicated and deliverd over to the Devil, for offering to obstruct his Affaires, as long as he proceeds in a Canonicall Regular and ecclesiastical way.

The Turkes accompt mad men Saints, and the Christians despise them for it and yet esteem the greatest Madneses in the world Sanctity.

David complaines that the zeal of Gods house had eaten him up, But the Fair zeale quite contrary is always devouring Gods House.

Repentant Teares are the waters upon which the Spirit of God moves.

Princes and States do by Religion as the King of France [dos] by his Salt, make every man that is his Subject take a Quantity of it, whether he use it or not.

The Church of Rome allows of holy Cheates, and Religious Fraudes in Lying Miracles and false Legends, and of pious Idolatry in worshipping of Images, God forbids them, but they wilbe wiser, and believe they may be allowd in a christian way.

Because the Scripture says obedience is better then Sacrifice, sectarys believe the loss of it wil serve.

Presbyterians cry down the Common Prayer because there is no Ostentation of Gifts in it, with which the People are most taken, and therefore they esteeme it but as lost time.

The Curiositys of Ceremony in the Church of Rome are like the Painted Glasse in Church windores, designed to keepe out light, not to let it in. And in Italy they keep their Churches Darke and their Congregations Ignorant for Devotion. They call Confession Purging of the Soul, And they use it commonly as men take Purges, to get a better Stomack to their Sins.

A Charitable man is an Instrument of Divine Providence, by whose meanes it preserves the most wretched from Sterving.

Clergy-men when they cannot perswade Kings to make Priests Princes, endeavour to make Princes believe that they are Priests (as the Bishops did King James that he was Persona mixta) and by that meanes infer that Priests are or ought to be Princes.

The Empire and the Church out of it, observd the self same Method and order in their Increase, Height, and Decay: For as the Empire was raysd upon the Virtue and Courage of many excellent Persons produc'd by several Ages, and when it came into the Handes [of] a single Person, did immediatly degenerate into all Lewdnes, vice and Tyranny imaginable: So the Church that was founded upon the Piety Devotion, and Martyrdom of the Primitive Christians when it came to be setled under the sole Authority of the Pope, did presently fall from its first Integrity, and grew so highly debeshed from what it was in the beginning, that as the one extremity has already in a manner utterly destroyd the Empire; so the other has very neare equally don the Church; and in Time is like to be the final Ruine of it.

There is Nothing that can so wel enable a man to Judg of those things as the Observation of the Nature and Common Practice of Mankinde, by which it will easily appeare to any man of an Indifferent Capacity and Judgment, that it is Impossible it should be otherwise: For the effects of True Piety and Devotion are always found among a Few, and never to proceed from great Multitudes especially where Power and Interest have to do.

The Catholicks are very devout in observing Lents and Fishdays merely out of Civility and Respect to St Peter who was a Fisherman.

It is no lesse Idolatry to describe God in a Corporeal shape to the Eare, then to paint him so to the Eie: The Difference being only in the Sense conveying, not the thing conveyd to the understanding.

Æquivocation is worse then plaine Lying in Matters of Religion, for a lyer intends only to cheat another man, but he that æquivocat's do's at once Design to deceive God, and his own Conscience and another man to[o].

As the expectation of Happines is greater then the Injoyment; So the Apprehension of evil to come is, many Times, greater then the Thing it self. This causes Men in Despair to make away with themselves, and to meet rather then expect that which they feare; Christ himself was so impatient of the Delay of what he was to suffer, that he bid Judas do quickly what he was to do.

Men commonly never Regard their Soules, until they have spoyld their Bodys, like our Richard the third, who when he had kild the Brother, fell in Love with the Sister.

Heresies may seeme to have contributed much in the Infancy of the Church to the Propagation of it; For it was impossible (speaking of Natural meanes) that the Plaine True and simple way of Christianity should be receivd by men of all Tempers, and Inclinations, before they were prepard by use, and education. But Heresies being the Disease of Different Constitutions and Capacitys, could not fayle to infect others of the same Latitude, and tendency, which any of them met with; and so bring them within the Name and verge of Christianity, out of which they could not be ejected, while the Church had no secular Arme, but the Devil to deliver them over to. But afterward when it had acquir'd Authority to establish or reject what it pleasd; Those opinions it disapprovd were condemn'd and the Persons that obstinatly adhered to them severely punishd, and the rest receivd into the Number of the Orthodox and faythful. So that as Dogs drive in the Straglers of a Flock, though they are none of it themselves, they brought many that were without, into the Pale of the Church, which otherwise might possibly have never come there by any other meanes.

Omens among the Romans being Part of their Religion, and observed by every Person, there could nothing of any great and Public concernment fal out, but something (though ever

so accidental) must of necessity happen somewhere before it, that might be easily interpreted to fore show it: Beside many that were forgd and made afterwards, according to that of *Livy*, Prodigia multa nunciata Quæ quo magis credebant simplices et Religiosi Homines eo etiam plura nunciabantur. Such a vaine Delight do Ignorant People take, to heare and tell strange things. And that is the Reason why almost all their Historys do abound with Storys of this kinde.

Poverty and want are greater Temptations then Riches; when our Savior had fasted 40 days, and as many Nights, the Devil thought it the fittest time to attack him: and St Peter denyd and forswore Christ when he saw him in Affliction. For wealth and Luxury can but Tempt: Necessity compel's.

The enmitys of Religious People would never rise to such a Height, were it not for their mistake, That God is better serv'd with their opinions then their Practices, Opinions being very inconsiderable further then they have influence upon Actions.

The Bigger the Volumes of Conciliators are the less Credit they deserve, for the Difference must of Necessity be very great, where there is so much Difficulty to compound it; Things that have any Natural Relation are easily made to agree.

The Judaicall and Levitical Law was deliverd by God to Moses the Civil Magistrate, and by him to Aaron the Priest.

Roman Catholiques cannot pray without their Tooles, as beads to pray with, Bookes to pray by, and an Image to pray to. They have so very weake memories, that they are apt to forget Christ if he be but out of sight.

There are two Sorts of People that Profess Religion, The Hypocrites and those that mean well. The Hypocrites are not only the greater number but the more subtle and Crafty, that profess Religion as a Trade, and therefore omit noe Occasion to make the fayrest shows, and pretend to the greatest Zeale.

The wel-meaning are commonly so easy and simple, that they always suffer themselves to be govern'd by the Hypocrites, who with wrested and misapply'd Texts of Scripture and pulpit-Sophistry, can easily make them believe any wickednes how inhumane so ever to be a Christian Duty.

The Originall of Sacrificing Living Creatures among the Heathen, may seeme to proceed from the cheat of Priests, who could not possibly invent a subtler way to become Sharers in the wealth of men, which in those times before the use of Money, consisted only in their Cattle (of which the first Money had both the Stamp and Name) for they burnt only the Intrailes and Tallow, and took the rest as their fees to themselves, not unlike the keepers of Parks in our times who are allowd their fees for every Dere which they kill.

The Differences and Distractions of Mankinde in matters of Religion, dos not proceed from an unaptnes in human Nature to the Service of God, but from the Defect, and want of Certainty in the Rules and prescriptions by which they are to apply themselves to it. For all men agree in the end of Religion that God is to be worshipd, to which they are by Nature so Powerfully inclind, that though they differ only about the manner how, they are impatient of the least opposition that can arise from a Circumstance, and if there were but so much generall Certainty in the Doctrines of Religion as there is in some other Knowledges, in which Mankinde may seeme to bee less Concernd, all the world would be of one Church.

The Saints in heaven do not believe in God, and the Devils in Hel do, for St. Paul says faith and hope have no Being in Heaven, and it is written in the Gospel that the Devils believe and tremble.

The Papists that use to hire Penitentiaries that scourge themselves for the Sins of others, are very simple if they believe they receive any Benefit by it: and no less vain then he that believes another man may take Physique for him.

Almighty God bestow's the inæstimable Treasure of Light upon us freely, which wee enjoy without any Cost or Trouble of our own, untill Nature requiring the Reparation of Sleepe, to which it is unusefull, he removes it that so pretious a Thing might not be spent to no purpose, and when we are fit to use it againe, he as freely restores it to us.

Certainly Almighty God will not bee so unmercifull (since his Mercy is above all his workes) to Mankinde, to expose the eternall Being of Soules, to the Passion, Interest, and Ignorance, of those that make themselves his Messengers, and do their owne worke in his Name.

They that Dispute Matters of Fayth into nice Particulars and Curious Circumstances, do as unwisely as a Geographer that would undertake to draw a true Map of Terra Incognito by mere Imagination, For though there is such a part of the Earth, and that not without Mountaines, and Valleys, and Plaines and Rivers, yet to attempt the Description of those, and assigne their Situations, and Tracts without a view of the Place, is more then Ridiculous.

They that believe God dos not foresee Accidents, because Nothing can be known that is not, and Accidents have no being untill they are in Act, are very much mistaken: For Accident is but a Terme invented to relieve Ignorance of Causes, as Physitians use to call the strange operations of Plants, and Mineralls Occult Qualities, not that they are without their Causes, but that their Causes are unknown. And indeed there is not any thing in Nature or event, that has not a Pedegree of Causes which though obscure to us, cannot be so to God, who is the first Cause of all things.

Supererogation is no Contemplative Virtue, nor always an active one; for in war it is a Crime; for he that go's beyond his Commission though with Prosperous Succes, is punishd no less then he that neglects his Orders, which he that observes though he miscarry, is justly excus'd. So he that thinkes to please God by forcing his understanding in Disquisition of him, beyond the Limits which he has been pleasd to prescribe,

beside the loss of his Labour, dos but endeavor to intrude where he is denyd access, and prepostorously attempt to serve God by Disobeying of him.

Error as wel as Devotion is the Natural Child of Ignorance, and the elder Brother.

That commandment that injoynes all People to honor their Parents without any exception whether they are good, or bad, dos (no doubt) oblige them to do the same thing to their Native Cuntrys, whether they deserve it, or not: and it is a kind of Piety to be Partiall and mistake for the better.

Zeal is of no use without Opposition and Conscience has no way to show its Tendernesse, but in seeking Occasion to take offence at some thing or other, and the more slight and triviall the better, for its strict tendernes, and Innocence appears to be the greater, and the world will not be apt to suspect the Fayth and Integrity of those, that are severe and scrupulous in small matters.

When Absolom had resolvd to Rebel against the King his Father, he had no way so proper to put his Designe in execution, as that of pretending to pay a vow which he had made to the Lord.

Hypocritical and Zealous Teachers that Cry down Plays most, are the greatest Actors themselves in the world. For they do not all indeavour to convince their Hearers, with strength of Reason, and Soundnes of Doctrine, but with Laborious vehemence and Noyse, Forcd Tones, and Fantastique extravagant expressions, to impose upon their Naturall Infirmitys. And those that do not use this way, do that which is as bad, apply to their Ignorance, weakenese, and Passions, with so much Art, and Cuning, that he must be an excellent Actor that is able to come neare them.

All Innovations in Church and State are like new built Houses, unwholesome to live in, untill they are made healthful, and agreable by time.

Our Savior Christ was impatient of Delay in his very being betrayd and therefore bid Judas do quickly what he was to do.

Hoc est Corpus meum, is true in a Litteral Sense, For as Bread naturally turnes to Flesh, and wine to bloud; He, to whom all times are present might very properly say that is, that was to bee.

Joseph is sayd in the Gospell to be a Just man for being kind or rather merciful to his wife. Of all morall Virtues Justice only is sayd to go to heaven.

The Practice of the Church of Rome, and that of the Reformation in dealing with Sinners, is like that of a Charletan, and a Learned Physitian in Curing of claps, for as the one will not undertake a Cure unless the Patient wil enter into a Course, and observe Rules, which the other will dispence with, and give him leave to go abroad and follow his occasions (that is such as gave him the Disease) So the Reform'd Churches, will not promise forgiveness of Sins, without Repentance, and amendment of Life; which the Church of Rome freely Dispences withall, and upon mere Confession, and Penance perform'd gives them Pardon and freedom to do the same things over againe.

The greatest Hypocrites may seem to be the most meritorious of all Professors, for he that can prevayle with himself (in dispight of Nature and the Devil) to do that which is quite contrary to his own Inclination and publiquely profess Piety, and devotion, though of all things he has the greatest aversion from it, cannot but seem to deserve better then he that do's only comply with the Natural Propensity of his own Temper. For it is a greater Argument of Self-denyall to doe then to forbeare those things which we are Naturally indisposed to.

We do not finde that the Professions of the Devil have ever don half so much mischief as his mere Temptations.

Rebellion is sayd to be like the Sin of witchcraft, because

both are promoted, and managd with nothing else but Lyes, and cheates and Impostures. For civil Armes can neither be raysd, nor maintaind, by honest meanes.

The Gentiles (though they were Idolaters) prov'd much better Christians then the Jewes, who were bred up in the Service of the True God : And therefore the Apostles presently gave over Preaching to them, and remov'd themselves as far off as they could. St. Paul was glad to appeale to Nero the greatest Tyrant in the world, to deliver himself out of the hands of his Cuntry-men.

Renegades are observd to be more severe and Cruel to those of their former Professions, then Naturall Turkes : Not that they like one Religion more then another (for those Conversions are commonly made for necessity or Convenience) but to instill into their new Brethren an Opinion of their Zeale and Syncerity in their new Conversions.

Simon Magus was destroyd for offering to give the Apostles money and Ananias for endeavouring to conceale it from them.

The Israelites after Josephs Death were made slaves by the Ægyptians not for any Sin (that we heare of) which they had committed, but only for being Poore at first, and after Courtiers to Pharo.

It is a dangerous thing to be too inquisitive, and search too narrowly into a true Religion, for 50,000 Bethshemites were destroyd only for looking into the Ark of the Covenant, and ten times as many have been ruind for looking too curiously into that Booke in which that Story is recorded.

Men inflict and suffer Persecution for Religion with equall Zeale and though both pretend to Conscience, both oftentimes are equally mistaken.

They that profess Religion and believe it consists in frequenting of Sermons, do, as if they should say They have a great

desire to serve God, but would faine be perswaded to it. Why should any man suppose that he pleases God, by patiently hearing an Ignorant fellow render Religion ridiculous?

If the Saints in Heaven retaine any of that tendernes of Charity that can only bring them thither; They may seeme not to enjoy much felicity if they have any sense of that eternall Misery which many of their dearest Relations must of Necessity be condemnd to.

The more false any Religion is, the more Industrious the Priests of it are, to keepe the People from prying into the Mysteries of it, and by that Artifice render them the more zealous, and Confident in their Ignorance.

Men ought to do in Religion as they do in war: when a Man of Honor is overpower'd and must of Necessity render himselfe up a Prisoner, Such are always wont to indeavor to do it to some Person of Command and Quality, and not to a meane Scoundrell: So since all men are oblig'd to be of some Church; it is more honorable (if there were nothing else in it) to be of that which has some Reputation, then such a one as is contemptible and justly dispis'd by all the best of men.

Gathering of Churches is like the Gathering of Grapes of Thornes, or Figs of thistles; for as those harsh and untractable Plants, seeme to bee no part of the first Creation, but to come in afterwards with the Curse, so are all Schismati to the Churches which they set up against.

Almost all the Miracles in the Jewish History, from their Deliverance from their first Slavery by the Plagues of Ægypt, to their second Captivity in Babilon, were performd by the Distruction, Ruine, and Calamity of Mankinde. But all those that our Savior wrought to confirme his Doctrine, quite contrary, By raysing the Dead to life, cureing of Desperate Diseases, Making the Blinde see, casting out of Devils, and feeding of hungry Multitudes &c., but never doing harme to any thing, all Suitable to those excellent Lessons of Peace, and Love, and Charity, and Concord, to which the whole Purpose of all that he did, or sayd, perpetually tended: whosoever therefor do's

endeavor to draw Rules, or Examples for the Practice of Christianity, from the extraordinary Proceedings of the Jews, must of Necessity make a strange confusion, and Adulterate mixture of the Christian Religion, by depraving, and alloying it with that which is so directly averse and contrary to its own Nature. And as this unnaturall Mixture of two Different Religions was the first Cause of Dissension among the Apostles, themselves, and afterwards determin'd and resolv'd against by them all: So there is no Doctrine of Rebellion, that was ever vented among Christians, that was not reviv'd and Raysd from this Kinde of false and forcd construction.

As those that use to take Physique often, do at length finde it has no operation upon their Bodys: So those that are wont to heare Sermons often finde that that Spirituall Physique dos not at all worke with their Souls, and that is one Reason why no sort of men are lesse Sensible for the most part of those Doctrines, which they are perpetually accustom'd unto.

The Romish Religion is best fitted to the Capacitys of the Ignorant Rabble and better secur'd against their wise Inquires into it self; gives the Priests a greater Power over them then any other, who are so industrious to loose no opportunity of Improving their Interest, that whosoever is Delighted with Shows, and Sights, and Strange Stories, and has not a great Strength of Naturall Reason (as such People seldom have) is incapable of ever being redeem'd from it.

The Popes heretofore, used to send Christian Princes to plant Religion with the Sword among Pagans, while they with tricks and Artifices planted the Pagan at home.

Pharo who was Destroyd for being Hard-hearted, or renderd Hard-heartd to be Destroyd, was not neare so pertinaciously obstinate, and incapable of being convincd, by those Prodigious Miracles, of which he was an eie witness, as the Jews themselves prov'd afterwards, for whose Deliverance they were purposely wrought. For after so many miserable experiments as he had seen try'd at his own charge, he was at last satisfy'd and glad to give them leave to Depart: but when he Retracted that, and pursu'd them to his own Distruction,

They became so unsatisfy'd with their own miraculous Deliverance, that they desir'd nothing more then to return back againe, in so much, that no miracle that was ever wrought for them, appeares so prodigious as that of their own obstinate incredulity.

Priests have found out a way to render the meanest and most vile of all things (as Rags, and Pieces of Rotten wood, and Bones &c.) the most Pretious when they are pretended to be the Reliques of saintes and are publiquely visited and ador'd.

Christ commanded the Devil (when he grew so Arrogant to tempt him) to go behinde him; But the old Priests taught the People to bid him go before when they exorcisd him with saying avant.

The Religion of the Pagans had its Foundation upon Naturall Philosophy, as the Christian may seem to have upon Morall. For all these Gods which the Ancients worshipd as Persons, did but Represent the severall Operations of Nature, upon severall kindes of Matter, which being wrought by an invisible, and unintelligible Power, the wisest men of those Times could invent no way so fit and proper, to reduce them with Respect and Reverence to the vulgar Capacity, as by expressing them by the Figures of Men and women (like the Ægyptian Hieroglyphiques or as Poets and Painters do virtues and vices) and by ascribing Divinity to them, to introduce a veneration in the mindes of the Common People, who are apt to contemne any thing that they can understand, and admire nothing but what is above their Capacity, which they would never have receiv'd upon any other accompt. And therefor with great Piety and Devotion ador'd those Notions represented by Statues and Images which they would never have regarded if they had understood. For if they had understood the Naturall Reason of Thunder, they would never have Sacrific'd to Jup[i]ter, to divert it from themselves: For their Capacitys are Naturally too Dul to apprehend any thing that is removd ever so little from outward sense, though it be deriv'd from it. But are wonderfull acute at unriddling of Mysteries, and such things as have no Relation at all to it.

When David put on Sauls Armour, he found it was so heavy for him that he could do no Feates of Armes in it, because it had the weight of all Saul's Sins upon it, who was a Tyrant, an Oppressor, and a wicked man : So those that put on the Armour, or the Causes of Unjust and wicked Princes, will finde it ly's so heavy upon their Consciences, and Courages, that they can never behave themselves valiantly, nor appeare to any purpose untill they have put it of[f], as David did. For though he did nothing but by Divine Assistance, which could have don his Busnes as easely in the most unwealdy Armes, as without them, yet it would have nothing to do with any thing how Innocent so ever of itself, that had any relation to so wicked a Person.

Ordinary wicked Persons, that have any Impression of Humane Nature left, never commit any great Crime, without some aversion, and Dislike, although it be not strong enough to prevale against the present Motives of utility or Interest, and commonly live and dy Penitent for it. But the modern Saint that believe's himself Priviledg'd, and above Nature, ingage's himself in the most horrid of all Wickedneses, with so great an Alacrity, and assurance and is so far from Repentance, that he puts them upon the Accompt of Pious Duties, and good workes.

An excommunicate Jew was not sufferd to sit within 4 Cubits of any other Jew that was not Excommunicate. The Jews that livd further then 10 days Jorney from Hierusalem, because they could not have timely Notice from the Sanhedrim, were oblig'd to keepe two holy Days instead of one, that they might be certaine not to be mistaken. Selden.

Great Prelates of the Church use to write themselves Providentia Divina, to assert their Divine Right, but allow Temporall Princes, (from whom they derive all that Right) to be only Dei Gratia, As if they were introduc'd by the wisdom of God, and Princes only by his Favour.

The Different ways that the Church of Rome and the Reformed take to instruct the People, is like the severall

Courses that Butchers use to steare Calves by the Tayles: For as the one blinde's their eies to make them keep the Road the better, and the other let's them see though it do's but render them the more uneasy to be Driven, and gives them Occasion to run out of the Way: Yet that stragling is more in the Poore Creatures way considering whether he is going, then the others silly running forwards, and the Advantage, or Inconvenience only theirs, that have the Driving of them.

Priests in the Church are the same things with Guards in the State, for as the Guards keep the Rabble from falling foul upon the Government, so do others upon Religion. And when both revolt, they are equally able to destroy that which they were design'd to preserve, and both usually out of pretence of Conscience, but really Interest.

Charity is but the Steward of Beggars, and is only honest and Just in small Sums of Single Money: But when she gets good round sums in her hands, it is always imbezeld, and Diverted to other purposes by her under-officers.

Those that lay their own faults to the charge of others, may learne Modesty of the Devil, for when Adam was accus'd for his Sin, he layd all the Fault upon his wife, and she upon the Devill, who was more modest (though perhaps not more Guilty) and tooke all upon himself and made no Defence at all.

The Inhabitants of the City of London, who generally had run away from the Plague, and deserted their Houses more then those of the Suburbes, were the next year burnt down by the Fire, and those who had sufferd before under the one Judgment were spard by the other.

The Christians borrowd the Custom of Sprinckling Holy-water in their Churches, from the Antient Pagans, who used the very same thing, in their Temples; where they had vasa *περιρραντήρια* aqua lustrali plena, qua Sacerdotes, aut Æditui, intrantes aspergerent, aut etiam ipsi sese. Lips. in Tacit. 527 nec aliunde Delubra derivari vult Asconius quam ab ista in Templorum vasis aqua ad Deluendum.

The Clergy, in the Church of Rome, are supply'd, as the Turkes *Janicaries*, and great Officers of State are, Not out of the Breed of Naturall Turkes, but the Children of Christians. And so are the Romish Priests, not by the Sons of Priests (as such) but those of the Christian Laity. By which Artifice, Both Turkes, and Popes support themselves, by weakning of their Enemies, for such are both the Christians to the Turkes, and the Laity, to the Roman Clergy.

The Protestant Religion was not introduc'd by our King Harry's Codpiece (as Papist[s] very foolishly suppose). But by the Codpiece, and other extravagancy's of Pope Leo the tenth, whose Luxuries reduc'd him to that Necessity, that he was forc'd to sequester all the Christian World, and grant Commissions to all Clergie-men that would buy them to compound with whole Provinces, in any kingdom in Europe. Some of which he gave freely away to his M[riss] and Favorites, who sold them to those that would give most; untill the oppression grew Intollerable, by the Avarice of those, who striv'd to improve their Pious Purchaces as high as they could. But were first opposd by Martin Luther in Saxony, and from thence grew, all those Alterations which have since Succeeded. When King Harrys Codpiece was so far from being concern'd, that he was busy in writing (or owning) of Polemique Bookes against Luther, in Defence of the Pope, for which he confer'd upon him the glorious Title of Defender of the Faith, which he would never have don if he had been infallible.

The doctrine of the Resurrection was, in Probability, a great Incouragement to the Martyrs, in all Ages, to expose their Bodye to be destroyd, all manner of the most horrid ways, by their Persecutors; For (like those who suppose themselves shot free) they believd themselves Proof against all the Attempts of Death: And that to be kill'd was nothing but a certaine way to improve life, and to dy an infallible Meanes to render themselves Immortall for ever.

The Councell of Trent, which was call'd of Purpose to Reforme Errors and Abuses crept into the Christian Religion;

which severall Nations had begun of themselves to rectify, was manag'd with so much Fraud, and notorious Fallacies of all the Popes, that reign'd while it sate; That it was not only diverted quite contrary to the end it was designd for, and instead of Reforming, forc'd to confirme all those Errors, and Impostures, which it intended to rectify: But with the abhominable Cheates, and Practices of its Proceedings to render all Future General Councels odious; General Councels having been for many yeares before, more terrible to all Popes, then all Infidels, and Emperors, and Gibellins, and other Reformers in the world. Amendment and Newnes of life being to them, one of the worst of Innovations.

In the first times of Christian religion many Saintes were made, but since the Popes found out a way of selling Sanctity as Princes do honor, and conferring of Benefices in the church triumphant as wel as the militant, they have been very sparing of bestowing that honor upon any but such as left money enough, to go to the charge of it.

Preachers use to turne the Historical part of the Scripture into Fable, and then make Mythologies upon it: And the Morall, and Theologicall into Riddles, and afterward expound them.

There is no better Argument to prove that the Scriptures were written by Divine Inspiration, then that excellent saying of our Savior, If any man will go to Law with thee for thy cloke, give him thy Coate also.

The ancient Heathen who knew no True God supplyd that defect with multitudes of false ones, among which they had Deitys of two sorts, The one of things a[s] Jupiter the Aier, that containes and comprehends all things. Juno his wife and sister the Lower Region of the Aire, and therefor when Ixion made love to her and thought to embrace her, he found she was but a cloud; Apollo the Sun, Neptune the Sea, Vesta the Earth &c. The other of Notions abstract from matter, as Fortune. Pax atque Fides victoria virtus, but these were but

inferiors, and the first carry'd away all the Devotion, and adoration from them.

The Ægyptians that worship'd Onions and Leeke's were more humane than the Catholiques for they forbore to eate that which they adord. Porrum et cæpe nefas violare et frangere morsu.

Homer never makes his Gods and Goddeses appeare to those whom they tooke part withall but when they were in som great Danger and Distresse.

It was the Profuseness of Leo the 10th that gave the first occasion to the reformation of Religion. For when all Sorts of Spirituall exactions had been usd to the uttermost, and no New ways left to rayse more money to supply his vast expences, He by sequestring all the Christian world, and putting all men to compound with his commissioners for their Delinquencys, and Sins, enforced them to take these Courses which have since engagd halfe the Christian world to take part with them.

Fanatiques suppose there are no Christians in this Age but themselves, because in the Primitive times all but the Appostles and their Proselytes were either Jews or Pagans, and therefor they will endure no Church Government but what was then used. As if the Jews, after they had passd through the wildernes, and were setled in the Lands allotted their severall Tribes, should stil believe themselves bound to live in Tents and remove from place to place, because their fore-fathers did so when they were in the wildernes.

Monasterys are but a kinde of Civill Bedlams where those that would bee otherwise troublesom to the world, are persuaded to shut up themselves.

He that give's to the Poor make's a Begging Present to God Almighty in expectation to have ten times as much as it cost him. But he that presents the Rich do's it to buy favour,

and pay's beforehand for that which he never has: so that Bribing is the evenest way of both.

All the abilities of our moderne Guifted men consist in fantastique Senseles expressions, and silly affected Phrases, just in such a Stile as the great Turke, and the Persian Sophy use to write, which they believe to be the true Propriety of the Spirit, and highest perfection of all Sanctity. This Canting runs through all Professions and Sorts of men, from the Judge on the Bench, to the Begger in the Stocks: and like a Spell or charme, has a wonderfull operation [on] the Rabble, for they Naturally admire any unusuall words which they do not understand, but would gladly seeme to do, as believing all wisdome as these men do all holines to consist in words. They call their Gifts Dispensations, because they believe God do's dispence with them for any wickednes which [they] can Commit.

An Hypocrite hide's his vues as a Dog do's his meate when his Belly is full; untill he has a fresh Appetite, and then he know's where to treat himself again.

In the Primitive Church when there was no Ecclesiasticall Government, nor any use of the Civil Power among Christians to restraine the loose freedom of Opinions, there were more Heresies bred in 2 or 3 hundred yeares, then in 1200 after when there was church Government and Authority to suppress them.

The originall of worshipping Images came (in Probability) from the Ægyptian Hieroglyphiques. For as the Ægyptians exprest all their Apprehensions by the Figures of Animals, and Plants, &c., which servd them for the Charecters of all things, The Ignorant vulgar mistooke them for the things themselves, and hence came their Adoration of Crocodiles, and Cowes, and Dogs, and Birds that devour'd their Serpents and did but Represent some secret Power that was able to do them either great good or Hurt.

Though all Matters of Doubt in this world are carryd by most voyces, it is directly Contrary in all the Affaires of the

Kingdom of Heaven, in which the smaller Numbers are always preferd before the Greater. And therefor the Catholiques have no great reason to vapour of their universality, and Generall Consent.

The Romish Sacrifice of the Alter has something of the old Roman Immolation in it, For as the one sprinkled the Sacrifice with Flowre, the other turne's the Floure into the Sacrifice. They will by no meanes admit the words to beare a Parabolical Sense. Though the Gospell say's without a Parable he spoke nothing. They make him of wood or stone to worship him, but of Bread to eate him. It lookes like the old way of killing a Slave, and drinking his Bloud, to confirm the Fayth of Conspirators. And when both the old Law, and the Apostles in the New forbad the eating of any thing in the Bloud, because the life was in it, here it is don for that very Reason, Because Christ (who cald himself life) is in it to shew that they will not take his word either in a Plaine or Metaphoricall Sense, but only as it serve's their occasions. A strange way of Fulfilling of Types.

So the Jewes put him to Death for using but a Metaphor, and only borrowing the Name of their Temple, to express the Condition of his Body by, which the Jews would have (right or wrong) understood in a litterall Sense, to accuse and condemne him for it. By which it plainely appeares that the Jews were the first litterall Interpreters of Transubstantiation, and Christ himself the first Martyr that sufferd for it.

When our Saviour and his Apostles, were upon Earth, they were so ill treated that we may thence take a Measure of the wickednes of this world, and the Naturall Aversion it hath to all Truth, and Reality in Religion. For though Christs Residence here were to convert, and convince the world, by the greatest of all Reasons Tru Miracles: yet wee do not finde, that he had many Proselytes, besides his own Apostles during his life, and of these the cheef of all the rest deny'd, and the only Officer he had, betray'd him. While the very Devills of Hell, wh[i]ther he descended after his ilusage here, gave him a better Reception, and obediently delivered up

those Prisners they had of his, upon the first Demand ; as they were the First that believd in him with feare and trembling, which very few have don ever since. Beside though the Devill tempted him severall ways and set him upon the Top of a very high Mountaine where he had a Prospect of all the world, and after upon a Pinacle of the Temple, as the greater Temptation, yet he did him no Hurt (though he refusd his offers,) but only left him.

All Churches, both Catholique, and reformd forbid their Disciples to be present at one anothers Liturgies, or Divine Services, For feare they should be prevayl'd upon to change their severall Religions ; where there is no reasonable meanes, nor Probable Occasion offer'd for any such Caution : But give them all Freedome to heare one anothers Sermons, though intended for nothing so much as to inveagle, and Draw in one anothers Rabble, as Enemys in war do so many Head of Cattle out of one anothers Quarters : As if they had agreed on both sides, that there is no man so Silly and Ignorant, that is not Sermon-Proof.

The Priests that say Mass turn their Backs to the People, and speak in an unknown Language, that they may neither See, nor understand what they do, further then the Bowes, and Legs that they make ; which is no more then Baals Priests usd. For all that wee know of their way of worship (besides Sacrifices) is that they Bent the knee ; And that is all that the Rabble can possibly understand of Mass.

The Roman Emperors had no sooner imbracd the Christian Religion, but the Bishops of Rome perswaded them to remove the seat of the Empire into the East, while they possest themselves of the chief City and Metropolis of the world, Rome. And by this meanes, in few yeares after, divided the Empire into two Parts, which weakened it so, That as they exposd the Eastern to be utterly Destroy'd by Infidels, while they incroachd upon the western, they renderd that so Feeble, that it was not able to defend itself against the Invasions of the Barbarous Northern Nations, untill they had reduc'd that also, into almost as low a Condition. Meanwhile they made their

greatest Advantages of the miserable Calamities of the Christians, who in any Publique Affliction fled to them (as all Religions use to do to their Temples, and Alters) for Refuge, or Consolation at least, which brought them in so much Reverence, and veneration, That it was not uneasy to Improve their Authority to what Height they pleasd. And when by these Arts they had gaind so much Intrest with the People, that they were able to contest with Kings ; They began with the Emperors first, and most ungratefully after they had by their Assistance driven their mortall enemies the Lumbards out of Italy ; They never gave over, untill by Degrees, they had driven the Emperors out also, and had reduc'd them to be their vassels, to be raysd or Deposd at their Pleasure ; and serve them only as their Guards against the Turk, The only People who have shard with them in Reducing of Christian Princes, of whom they suffer none (they can help) to injoy any Power, but only as they serve them for Defence against the Further incroachments of the Infidels. And this is the constant Course they have always taken with their Predecessors heretofor, who they sent with the strongest part of their subjects into remote Parts, to fight against Turks, and Saracens, while they incroachd upon their Power and Authority at home : And when they miscarrid abroad (as it always fel out) sold the Inheritances of their Crowns from the Right Heires to Usurpers, who would afford them the best Bargaines of Church-Privilidges ; as they did to our Will. 2, Hen. 1, Stephen, John &c. And as by these Artifices they grew greater and greater, they still Screwd up the plaine and Innocent Doctrines of the Christian Religion to an æqual Pitch with it. And made the Originall Humility Submission, and obedience serve for the greatest Instruments of Pride Insolence and Tyranny in the world, by imposing Patience, and long-suffering as Christian Duties upon all others, only to advance their own Greatnes, and unlimited Power.

The Papists do but confess the Protestants to have better Parts themselves, while they indeavor to undervalew them. For if their Religion be so false, and Foolish as they pretend, they could never maintaine it against them, and a Truer Cause, if they had both equall Abilities ; much less get Ground

of them, as they have don, ever since the beginning of the Controversy. For men do but undervalew themselves, that dispise the meaness of those, who are Able to contest with them, especially upon unequal Tearmes.

The Holyest men that live in Monasterys, have enough to do to supply those of the same Covent with Supererrogation (who in Charity ought to be first servd) and therefor have very little or none at all to spare for others: So that this Treasury of the Church, is like a Banke without Money, that is supply'd merely by it's Credit. And those who trust to it are not certaine to be the better for it, untill some extraordinary glut of Merits comes in.

The Church of Rome finding by Experience that Faith in the Merits of Christ was noe Profitable Doctrine (though the Foundation of the Christian Religion) They set up good workes (though but an effect of that Faith) in opposition to it: And in Few Yeares, arriv'd by that meanes, at that vast wealth in Religious Indowments, which their Church once possest, and still do's in some Measure. Yet not contented with this, they found out another expedient, no less Advantageous, especially to draw in Desperate Sinners (who could expect no forgivenes from the Merits of Christ by reason of the Strictnes of the Conditions, upon which it is to be obtaind) and that was Supererogation which is nothing else but a Supposd Treasury or Banke of Merits, raysd out of the overplus of the Saints Good workes, which they pretend to have the Disposing of; and out of that Stock can, as they see Cause, compound for the Horridst Crimes of the most abhominable Sinners, and Redeem Soules from the Devill (as the Spanish Friers do slaves out of Algiere) though the whole sense and Doctrine of the Christian Religion do ever so much oppose it. From whence it may in Probability be guesd That nothing is more like to introduce that Religion into this Nation (next a totall conquest of it) as the Sottish vice, and Debauchery of the present Age. For the Church of Rome has made the way to Heaven so much wider, and easier then the Christian Religion will allow it to be; That all Sorts of abhominable and wicked People betake themselves to that Road, as the most safe and

Convenient, where they travell with Convoy, and have their Carriadges and Baggage, that is the Burthen of their Sins, and Iniquities borne at the easiest Rates. For as all Malefactors live in Perpetuall Feare of being apprehended, and finde themselves nowhere so much in Safety and at ease as in a Sanctuary: So the most Inhumane of all Sorts of Sinners can nowhere else in all the world finde that Protection, and Indulgence which they do in the Church of Rome: In which they have an open and Free Trade between Sins, and Merits, and the Actions (as Merchants call them) of both, are so equally ballancd, That the Supererogations, and over-doings of the Saints, are sufficient to adjust, and accompt for the most horrible and Prodigious Crimes of the worst of Sinners (though the Merits of Christ signifyd nothing at all) who can no where else buy Absolution at so low a Price, and insure their soules (though they venture ever so Desperatly) at so little in the Hundred. In so much that Sin and Debauchery being the most Probable ways of Introduction into that Church, they may seem to be the shortest Cut to salvation, and but a North-west Passage to Heaven.

All the Designes and Practices of Popish Priests upon the Protestant Religion, are never in Probability so like to reduce the Church of England to lick up its old vomit as those of our own Dignitaries at home. For ever since the Church-lands were sold in the Presbyterian times, they have so terrible an Apprehension that the same thing may be don again, sometime or other (especially where there is so late a Precedent for it) that there is nothing they would not submit to, and believe, to insure their Spirituall Dignitys. And as nothing can perform that so certainly as the Introduction of the Romish Religion, that has so great a Power over all Governments where it is receivd: So there is no Course, nor meanes, which they would not willingly use, and contribute anything (but money) to reestablish it here again. And hence it is that in the late Contest between the King and Parliament, about Indulgence to be granted to the Catholiques for the free exercise of their Religion as well as the Fanatiques (who were only brought in as Stales) some of the Prælates appear'd openly for them in the House of Lords. And this being their certaine Interest, they

will never forget, nor omit to promote, especially when it is like to bring with it so great an additionall increase of Power and Revenue. And this they have further Reason to advance, considering the generall Ill will, and Hatred they have contracted from the People, of all Sorts, by their imprudent Demeanure, and as the unjust Dealing they have usd since their restoration ; beside the Envy they have drawn upon themselves, by the vast Sums of money they have gain'd, and the Few Charitable workes they have don with it. For these officers and commanders of the Church Militant, are like Souldiers of Fortune that are free to serve on any Side that gives the best Pay.

If the Priests and Clergie of all Religions could but be true to their common Interest and preserve themselves united, they would easily subdue all the Rest of Mankinde and governe the world (as men do Beasts) in spight of all it's greatest Force and opposition. For the Rabble of all Nations do always Naturally take Part against themselves, and preserve a Generall obedience, which no other Power is able to perform.

It is a Strange Art that Emissary-Priests use in making of Proselytes, to finde out those that are fit, and Proper for their Purposes ; and avoyd all such as are not, which they will do with that exactnes, as if they had a Ballance to weigh mens Wit, and Reason in, that would turne with the 40th Part of a Graine. For these Fishers of Men are not allowed by their Instructions, to attempt any Man whom they suspect to be too heavy to be pul'd out: And therefore with the Fox in the Fable, they always weigh their Geese, before they will adventure to carry them over a River. And this they will do, with that Curiosity, by observation of Men's Inclinations, and Abilities, That I have known some Converts of so much appearinge Ingenuity and Parts, that it ha's been a hard Matter to an ordinary observer, to finde out any such Flaw or Blinde side in them, as would serve a Priest to fix his Engines against: And yet they have don it with so much Dexterity, that they have not fayld of Success. Not that they have more wit, or better Parts then others (which they are so farre from, that they seldom incounter with any Adversary in Publique,

that is not too hard for them) But whether a Fool be not most proper to finde out a Fool, as a Thief is to discover a Thiefe, and a Tarrear to unearth a Fox, so the weaknes of men[s] Reason is most apt to prevayle with those of the same Elevation. Their constant Practice is to make choyce (next to the Ignorant) of the most Lewd and vicious Persons that they can finde out whose understandings are corrupted with their Debaucherys. Those they believe make the best converts, as the best saints are made of the worst Sinners. And therefor there is scarse a Notorious whore or Baud that escape's them: Partly by reason of the opportunity of their Conversations, and Partly the wickednes of their Lives, which make the worst Religions, as well as the worst men most proper for their Purposes. Nor do they at all indeavor to reforme their Lives, but only their Judgments and opinions, which no doubt are wonderfully considerable in such People, who by the Integrity of their Lives and Conversations, cannot but have great Inclinations to truth, and as great Natural Parts in discerning of Spirits. Another way they have, which is the same, by which their Church has gotten the greatest Part of its vast Revenues, and that is by applying to sick and Dying Persons, especially such as have by wicked meanes gotten great wealth. These they always finde most willing to compound for their Sins and Purchaces at the easiest rates, and yet had rather give the more for an Implicit generall Pardon, then be troubled with the Hard Conditions of Repentance, and Caution for amendment, and Restitution, without which the Christian Religion do's not pretend to any Power to grant it. As for compassing of widdows Houses, and tithing of Mint &c., The old Pharises wer but Bunglers to them. For as one Baud is said to do the Service of three Pimps, so they finde that one Femall Proselyte is more considerable then thrice as many Males, For as they are easier made, being but the weaker vessels, so that Qualification renders them the more Devout, Zealous and obstinate in their New opinions: and they seldom fayle to draw in their Husbands, and as many of their Relations as they possibly can. And if they be but talkative, few of their Gossips escape. In so much as all Impostors in Religion, have never omitted this Fruitfull way of Propagating False Doctrines, ever since the Devill first practic'd it upon Eve in

Paradice. They have long had a designe to turne the Government as well as Particular Persons, but though the experiment held in little, it will not do in great, no more then the Virtuoso's Trick of Pulling up an old Oake by the Rootes, with one Finger, yet like a loosing Gamster he cannot indure to thinke of giving over. He steale's Fools from themselves, as Spirits do Children from their Parents, and rather then fayle he will attaque Footmen and Scullions and, for want of better those that are condemnd to be hangd, for he give's in his accompt by the Head, and reckons by tale, not by weight. As soon as he is once got Free of his Covent, He believe's himself Free to all things else, and his Debaucheries and vices pass upon the Accompt of his Disguise, as acted, and counterfetted of purpose to conceale himself from being suspected to be a Religious Man. As if Hypocrisy, and Dissimulation were so Naturally inseperable from his Religion, that he can neither profess nor conceale it, without the exercise, and Assistance of both. Our Savior calls all those that only bought and Sold in the Church Thieves, and the Church it self where Trades are Driven, a Den of Thieves, though there is no Complaint of their Cheating, or overreaching of their Customers, and therefore he believes, that though it be a sin to buy and sell in the Church, to cheat and Circumvent is meritorious; and hence it is that they have sanctify'd and Canonizd all Cheates and Impostures, that are but in order to their spirituall Interests. For if it be lawfull for Princes to cheat their People into their own Preservation, and for Physitians to delude their Patients into Health, why should it not be so for Priests to cheat men of their Soules to send them to Heaven? the only Difference is, that the experiment cannot be try'd in this world, as the other two are, in which wee often finde, that they sometimes Destroy instead of Preserving, and Kill instead of Curing, and that Priests do not do so too, we have no assurance but their own words. And their Busnes is the same with the Temptations of the Devill, to draw in as many as they can to make over their Soules in Trust to them, in which the Devill is a little more Reasonable, for he is contented with the Reversion of Soules, but nothing will satisfy a Priest but present Possession. He is no just enemy to the Government where he sets up, but a Spy, and therefor

never appeare's in his own Shape but always in Disguise. He turnes Proselytes as Botchers Doe old Cloaths, the best side outwards, and the worst inwards, as they commonly prove themselves and their Conversions to be upon all experiments that are made of them. And as the Devill never sow's his Tares but in the Night, no more dos he his Doctrines but in the Dark understandings of the Ignorant, which he believe's to be the Fruitfullest Soyl of Devotion.

There is nothing in the world that breed's Atheisme like Hypocrisy, and the Licentiousnes of the present Age, owes its originall to nothing so much as the Counterfet Piety of the last. And it is well for the world, that there is nothing to be gotten by Atheisme; For if there were, Those who profess God only to affront him for gaines would with greater Reason and less impudence utterly disown him, if there were nothing to be lost, in the exchange.

A Religion suppress by the State where it is Profest, is always more zealous, and Devout in its way (merely by the Naturall Power of Contradiction,) and more charitable to all of the same Profession, then any (how true, or False soever) that is publiquely own'd and established. For nothing oblige's nor unite's men more, then some Common Danger, or Feare of it, that equally concerne's them all; as nothing renders them more careless and Negligent of their Publique Interest, and one another, then their Presumption of the Security of it. And although the Opinions of the Rabble, are as weake, and Contemptible as the Power of a Rude Multitude without order, or Discipline; yet most Men are wonderfully Delighted to see great Numbers possest with their own Opinions, how inconsiderable so ever the Persons are.

Religion never made any man in the world Just or Honest who had not some foundation for it in his Nature before; For all the operation it can have upon others, is but Artificiall, and all their conversions prevayle no further upon their Naturall Corruptions then to inable them to performe the same unjust and wicked Actions under other Formes and Dispensations, which their Inclinations lead them to before, and not seldom

render them more barbarous and Inhumane then they were before, when Zeal and Conscience light in their way to serve for Pretences. And this they do in a manner acknowledge, when saving to themselves all Right and Title that they may pretend to Grace, They will freely confess themselves to be Naturally the greatest Monsters in the whole world, and lay all the Fault upon Nature, in which they had no hand themselves; to magnify that in which they had the working out of their own Salvations. And therefore though Preaching masters perpetually Cry down Nature (forgetting that shee is immediatly the worke of God, then anything else can pretend to bee) yet if shee did not lay a foundation in the Tempers of Men for them to work upon; all their holding forth, would prove to very little Purpose, for which most inhumanly they rob her of her Due, and falsly slander, and Defame her to arrogate and take to themselves, and their Trade all that is good and virtuous of Gods making. Our Savior was not so Severe to any Sort of People among the Jews, as the Scribes and Pharisees who were but Sectaries, and Fanatiques of that Religion, whom he perpetually brand's with the Names of Hypocrites, condemnes as the worst of Mankind, and prefer's Publicans and Sinners (which were those kinde of People our modern Pharisees call the wicked) every where before them; with whom he vouchsaf'd to converse, but we never heare that he would have anything to do with the Zealots of those times.

The Godly will not admit that Grace and Morality should be the same, altho' there is nothing more true. For then their want of both would plainly appeare: Grace in their sense being nothing but a Dispensation for the Defect of Morall virtue, and granted only to those who are God Almightys especiall Favorites, as Titles of Honor are but Ticketes and Exemptions, to dispence with Men for want of Reall Honor, or Mandates to inable them to take their Degrees without doing their Exercises.

Clergymen expose the kingdom of Heaven to sale, that with the Money they may purchace as much as they can of this world: And therefor they extoll, and magnify the one, as all Chapmen do a Commodity they desire to part with, and cry

down the other, as all Buyers are wont to do that which they have the greatest longing to purchace only to bring down the Price, and gain the better bargain by it. And yet in the Generall; The world go's on still as it usd to do And men will never utterly give over the other world for this, nor this for the other.

Religion is orderd much more to the Advantage of the Seller then the Buyer. It is equally repugnant to Truth, to believe too little, or too much, though the last extream is allways found to be most frequently usd: and most hurtfull.

God made Adam in Paradise but one woman, and yet shee betray'd him, by holding correspondence with his only Enemy the Devill against him. Then what are his fall'n Posterity like to suffer that have so many?

The greatest Miseries commonly grow out of the greatest Felicities, as Death was first introduc'd in Paradise.

The first Quarrell and Murther that ever was committed in the world was upon a Fanatique emulation in Religion: when Kain kill'd the fourth Part of all Mankind, his Brother Abel, merely out of Zeal, for seeing the Truth of his brother[s] Religious worship preferd before his own: though God himself were Judge. And ever since that time, much about the same Proportion of all Mankinde has constantly been destroyd, by the Rest upon the very same Accompt.

All Idolaters that ever were in the world, were but Fanatique zealots, and those who were the most Devout, and Pious in their own Sense, the most horrid of all the Rest; For the Jewes that sacrific'd their children, instead of their Cattle, did it no Doubt, out of extraordinary zeal, and Transportation. For zeal without knowledge is infinitely more violent, then that which understand's ever so little of it self. And therefore it is not improbable, but those who Sacrifice themselves (if they have not more Reason for it, then wee can understand) are more Blameable for so doing, then those, who do but sacrifice their Children. It is most certaine that no Idolater intends to erre,

or suspects he Do's so: But the more zealous (that is Hot-headed) he is, becomes the more Barbarous and Inhumane in his way, not out of any Intent to do evill; but the Contrary Good and to perform his Duty, And his Crime is nothing but want of understanding, and that which Ignorance Naturally Produces, obstinacy.

In all Religions for one Proselyte that is made by Preaching, there are hundreds that are converted, by private Tamperings, and Particular Interests.

The Fanatiques have chang'd the Method that Christ observd in calling his Apostles, and take a cleane contrary Course, For those that he cal'd left their Trades to follow him (as St Peter did the mending of his Nets) but these men call themselves to follow their Trades and him too. And as St Mathew left his receiving of Money to turn Apostle, They turn Apostles, only that they may get in to Receive money. Our Savior commanded the Rich yong man, that had a Desire to follow him, to sell all he had, and give it to the Poore; These will follow him, without so much as asking his leave, to no other purpose but only to get more. St Paul was stricken Blinde when he was admitted to be an Apostle: But these men intrud of themselves, only because they have more light, and see better then others.

All men dy the first day they were Born, As God told Adam, The Day that thou eatest of the forbidden Fruite thou shalt certainly Dy, yet he livd some Hundreds of yeares after, but was counted Dead as soon as he was condemnd to Dy as he and Eave were. But the Serpent (though the Author of all the Mischief) was sentenc'd to a lesser Punishment; only to have his Head broken and eate Dust; Because he broke no Commandement that wee heard of; and therefor was not Guilty of any Disobedience.

Men ought to manage their vices and Debaucheries, with great Caution, when their very prayers to obtaine pardon and forgivenes for them, are commanded to be made in Secret. A man may have a great Deal of vice in his Nature, but as long

as he keep's it to himself out of the Sight of the world, it is none of his, like a covetous man's Money, which he hoords up, and dare's not make use of, untill he render's it really none of his own.

There is nothing in the world so powrful to destroy any Religion, as the Publique ill example of those that profess it. For the People that always learn more by example then Precept, are very apt to mistake those Courses, which they see publiquely practic'd ; and the greater the Persons are by whom they are taught, the more ingenious and docible they are to improve. The wicked lives of the Heathen Emperors destroyd their own Religion as fast as the Persecutions which they inflicted on the enemies of it to preserve it, propagated the Christian. And although the bloud of the Martyrs be said to have been the seed of the Church, and persecution the ploughs, and Harrows that were usd to plant it, the inhuman Crimes, and wicked impieties of the Pagan Princes were the Dung and impost that improv'd the Soyle into a rich fertility.

WIT AND FOLLY.

WIT is very chargeable, and not to bee maintaind in its Necessary Leasure, and Expences, at an ordinary Rate: It is the worst Trade in the world to live upon, and a Commodity that no man thinkes he has neede of, For those who have the least, believe they have as much as the best, and injoy greater Priviledges, for as they are their own Judges, they are subject to no Censures which they cannot easily reverse, and it is incredible how much upon that Accompt they will dispise all the world, which those who have more wit dare not do, and the more wit they have, are but the more severe to themselves, and their own Performances, and have just confidence enough to keep them from utterly Renouncing of it, which they are apt to do upon the smallest Check, if something else then their own Inclination did not oppose them in it.

The Condition of those who are born to Estates, and those who are born only to wit, are very neare the same: For very few of both know how to make a Right use of either, but generally as the first live above their Estates, so do the later below their wit; And when both meete in the same Person, it is seldom seen that either of them Prospers, while Who are born to neither, if they have but Industry (which no man of Wit, or Fortune, is so capable of) do commonly thrive better in the world then either of them. For as they are both in their kindes, above the Ordinary alloy of Mankinde (and do most frequently associate together) they cannot submit to that Slavery, and Drudgery, which those who have neither must indure, either to thrive, or get into Preferment. For all that men can get in this world (setting Fortune aside) is but the Sallary, and Pay of their Paines, and Drudgery: which fine wits are no more fit for, than fine Cloaths to labour, and Sweat in. For Nature where shee has once given a Man wit, thinke's she has don enough for him; and after leave's him to himself, as she has don all Mankinde (in respect of other Creatures) in

Providing them neither Food, nor Cloaths, nor Armes (as she has don Beasts at her own Charge) but such as they can invent, and prepare for themselves. And hence it is that Fooles are Commonly so fortunate in the world, and wiser men so unhappy and miserable. To say nothing of the Craft and Subtlety which she has given to all helpless Creatures (as Hares, and Foxes) with which they are able to preserve themselves, from being utterly destroy'd by their stronger and Docile Enemies, who if they were not assisted by men, would be able to do them very little Harm. Nor is it Improbable, but Fooles may be as Fit for great Imployments as wiser men, for what they want of wit, and Ingenuity, is commonly abundantly supply'd with Care and Industry. And wee see dayly such men as have nothing but Formality and Dul gravity to set them of, do rise in Church, and State, sooner to Preferment, then those of Freer and Readier Parts. For the Truth is Fooles are much fitter to have the Management of things of Formality, and show (as the greatest Part of all State Affayres are) for they do then Naturally, and in earnest, which wise men do but Counterfet and dissemble And so become the more unapt for them.

There are as many Sorts of Fooles, as there are of Dogs; from the largest of Mastives and Irish Greyhounds, to the smallest of Currs, and Island Shocks, and all equally Fooles as the rest are Dogs.

Men that are mad upon many things, are never so extravagant, as those who are possest with but one. For one Humor diverts another, and never suffers the Caprich to fix. And as those who apply themselves to many Studies, never become excellent in any one: So those that are Distracted with severall Sorts of Freakes, are never so solidly, and Profoundly mad as those that are wholy taken up with some one Extravagance. For sottishness and Folly, which is nothing else but Natural Madnes, is neither so ridiculous, nor Serious in its way, as that which men fall into by Accident or their own ungovern'd Passions. And although a Mad man in his Intervals, is much wiser then a Naturall Fool: yet a Fool (if he be not very stupid) has (al things considerd) much the Advantage

of him. For Nature never made anything so bad as the Deviations from her have render'd it: Nor is she more Improv'd by Art, and Ingenuity, then Impayr'd by Artificiall Folly, and Industrious Ignorance. And therefor the Author of Don Quixot, makes Sancho (though a Natural Fool) much more wise and Politique then his Master with all his Study'd, and acquir'd Abilities.

A Blinde Man knows he cannot see, and is glad to be led, though it bee but by a Dog, But hee that is Blinde in his understanding (which is the worst Blindenes of all others) believe's he see's as well as the Best, and Scorne's a Guide, and the more, the more he neede's one. For all Men are very sensible of the Defects of their Senses, but none of their Intellects. For the understanding being Judge of all their Abilities, is either so Partiall to it self, that it is Impossible it should ever discover it's own wants, or else is incapable of Doing it, by being depriv'd of right Information, the only meanes, by which it is to be don.

For mens wits and Judgements, (how excellent so ever in their kindes) will [n]ever be brought to stand in Tune together. For good wits do not always Jump. There is no Theft so easy as that of Wit; that is so cheap, it will not beare the Charges of being lock'd up, or look'd after. But though it be less Difficult then to rob an Orchard that is unfenc'd, yet he who think's he can steal Judgment is as Ridiculous as he that believe's he can run away with the Trees, or because he can steale the Oare, suppose's he can convey away the Mine. For there is no tru wit that is not produc'd by a great Deal of Judgment, For wit and Fancy are but the Cloaths, and Ornaments of Judgment, and when they are Stollen by those whom they will not fit, they serve them to no Purpose, or that which is worse then none, to make them Ridiculous, For almost all Plants, and Animals too, degenerate where they are not Naturally produc'd, and he that believe's otherwise of wit, is as ignorant as those silly Indians, that buy Gunpowder of our Merchants, and sow it in the Earth, believing it will grow there.

That Providence that Cloaths and Feede's Beasts, because they know not how to help themselves, Provides for all Sorts of Fooles, that are æqually incapable of Relieving themselves without it.

Though wit be ever so Contemptible to the Ignorant: yet those who have none of their own Growth, and are forc'd to buy it, are sure to pay Deare for it; although it be the most slight, and Course of all others, as all things that are made for Sale usually are, to pass the easier of by their Cheapnes: only Bought wit is the Dearer for being vile and Paultry. For a Cheat is worse then a Thiefe, and do's not only Rob a man of his Goodes (as a thiefe do's) but his Reputation also, and makes him Combine and take Part against himself: Steale's and convey's him, out of his Reason, and Senses, (as Changlings are sayd to be serv'd by witches out of the Cradle). And is not so Civil as to beg the Tuition of him, but assume's a Power, and Authority to make himself his Guardian, upon what Tearmes he pleases.

Fooles are always wrangling and Disputing, and the lesse Reason they have, the more earnest they are in controversy: As beggars are always Quarrelling about divideing an Almes; And the Paultryest Trades will higgle more for a Penny, then the Richer will do for a Pound. For those who have but a Little, ought to make as much of it as they can.

All Mad men are Humorists, and wholly possest with soome Foolish extravagant Fancy, which they are never to be redeem'd from, but by the Recovery of their Wits, which are commonly so wasted with the violence of the Frenzy, that they are never good for anything after. For Mad men are more earnest, and serious, in their wildest Apprehensions, then those that are in their wits and are in their greatest Probabilities of Reason, so much has error the odds of Truth wheresoever they meet; That the Kingdom of Darknes is more frequently taken by violence then that of Heaven. For Truth is so often baffled, and outwitted in the Affaires of the world, that wise men are discourag'd to ingage in her Right. For as it was

crucify'd in the Person of our Saviour (who was truth it self) so it has been ever since and wilbe to the end of the world.

[*There is half a page left blank here in the MS., the following beginning on a fresh page.*]

There is nothing that provokes and Sharpens wit like Malice, and Anger si Natura negat facit Indignatio &c. And hence perhaps came the first occasion of calling those Raptures Poeticall Fury. For Malice is a kinde of Madnes (For if Men run mad for Love, why should they not as well do so for Hate?) And as mad men are say'd to have in their fits double the Strength they had before, so have Malitious men the wit. He who first found out Iambiques ; and before with all his wit and Fancy could not prevayle with the Father of his Mistress to keep but his Promise with him ; had no sooner turn'd his Love into Hate, but he forc'd him with the bitternes of his New Rhimes so to hang himself. So much Power has Malice above all other Passions, to highten wit and Fancy, for Malice is Restles, and never findes ease untill it has vented it self. And therefore Satyrs that are only provok'd with the Madnes and Folly of the world, are found to conteine more wit, and Ingenuity then all other writings whatsoever, and meet with a better Reception from the world, that is always more delighted to heare the Faults and vices though of itself well describd, then all the Panegyriques that ever were, which are commonly as Dull as they are false, And no man is Delighted with the Flattery of another. Among all Sports and shows that are used none are so Delightfull as the Military ; that do but imitate and Counterfet Fights. And in Heroicall Poetry, that has nothing to do with Satyr ; what is there that do's so much captivate the Reader, as the prodigious Feates of Armes of the Heroes, and the Horrid Distruction they make of their Enemies? There is no sort of Cuning in the world so subtle and Curious, as that which is used in doing of Mischief ; Nor any true wisdom and Politie so ingenious, as the Artifices of Cheates and Impostors. Against which all the wisdom of Laws is so unable to prevail that they will turne all their best and surest Guards upon themselves, in spight of all the caution and Care which the wisest Governments can possibly contrive.

How far more cunning and Crafty have the Wits of Men been in finding out that Prodigious variety of offencive weapons, in comparison of those Few that have invented only for Defence? though their own Preservation ought in Reason to be more Considerable, to them then the Distruction of others. What made the Serpent so subtle, as to out-wit Adam in Paradise, though a Copy drawn from the original of wisdom itself, but only the Malice of his Designe? So Active and Industrious is the Devill to do mischief. For Malice is the Reason of State of Hell, as Charity is of Heaven, and therefor the Proceedings of both are directly Contrary. For God who made the world, and all that is in it in six days, was forty Days and Nights too in Drowning of it, besides so many yeares in executing what he had resolv'd, whose Punishments extend but to the third or fourth Generation, but his Mercy unto thousands. Malice is so great an Odds in any Contest between Man and man; that the Law do's not condemne one man for killing another, for any Reason so much, as for having Malice Prepensd on his side; as if it were one of those Illegall weepons, which the Statute of Stabbing provide's against. What a Stupendious operation has the Malice of witches (for nothing else Qualify's them to be such,) who if the Laws of the Land are but true and just, are able to do feates, which the wisest men in the world are not able to understand? And hence it is that Envie and Emulation, which is but a kinde of Malice, has power to inable some men to do things which had otherwise been far above their Naturall Abilities. It is not only a wicked vice, but it's own Punishment also: For it always afflict's those more, that beare it, then those, for whose sakes they indure the slavery to maintaine it. He who in a Rage threw his Pencill at his Picture, because he could not please himself in Drawing the Fome of a Mad Dog; came nearer to Nature both in his Performance, and the way of Doing it, then all his sober study and care could ever have brought him. For all the best Productions of most Judicious mens Studys proceed from nothing more, then their Restles vexation of thought which all Passions naturally produce in the minde, and put the Spirits into a quicker motion then they are capable of in a quiet Temper. But notwithstanding the many Advantages that wit receives from Passion, there is nothing in Nature so pernicious,

and Distructive to all manner of Judgment: For all Passion is so Partiall and Prepossest that it is not capable of making a true Judgment of any thing thoughever so Plaine, and Easy. And although there are but few Passions of the Naturall Temper of Judgment, As Feare Sorrow Shame &c., yet where they Prevayl, they are as averse to it, and sometime more, then those of a direct contrary Nature. For Judgment is like a Ballance that measure's all things by weight, and therefore the more light, and less solid anything is, the less apt it is to be examin'd that way.

IGNORANCE.

THE less Judgment any Man ha's the Better he is perswaded of his owne abilities, because he is not capable of understanding anything beyond it, and all things how mean so ever, are best to those who know no better: for beside the naturall affection that he has for himself, which go's very farre, the less he is able to improve and mend his Judgment, the higher value he sets upon it, and can no more correct his own false opinions, when he is at his height, than outgrow his own Stature. When he is possest with an opinion, the less he understand's of it, the more confident and obstinate he is in asserting it, and commonly the more false it is, the better satisfy'd with the Truth of it: As all smatterers take more Pleasure in their Bungling, then great Masters in their best Performances, otherwise they would never indure to take the necessary Paines to arrive at any perfection. All right reason consist's (like Justice) in an impartiall examination of all extreames, and giving a right Judgment upon both sides; but he whose latitude is not able to extend so far, but is wholly taken up with any one, will never understand the Truth of either, but must of necessity become the more confident, as a Balance, that ha's a weight put into one Scale only, do's easyly outweigh the other, but prove's nothing at all.

And this is the true Reason why al Ignorant People, are always so naturally obstinate, in all things which they believe they know, only because they know nothing to the Contrary, for a wooden leg is much stiffer then one that is Naturall, and derives its use and activity from being flexible and Plyant to all purposes it was design'd for. Ignorance has more occasions of Difference then anything else, as having nothing but crack'd Titles to all it hold's, or pretend's to, and therefore require's the more earnest Prosecution, and if it meet with no Adversary know's not what to do with itself, but is lost, and ha's noe other way to appeare, and show it's Parts: and this Litigiousnes of

Ignorance produces more Suites in Law then all other mistakes of Right, and wrong put together, for nothing is more Contentious, as men are more peevish when they are sick, and apt to quarrell when they are drunk, then when they are in perfect minde and memory. All ingagements and Contests are made upon a Supposition, of very little inequality between both sides, and an ignorant Person believe's himself equall to any man that he can provoke to contend with him, and many times prove's so, for what he want's of Reason, and ability is abundantly supply'd with heate, and confidence. When a Man has lost an eie, he is wont to supply the place of it, with an Artificiall one of glass which though it cannot see, can make a Show as if it did, and is proof against al those accidents that use to destroy true ones. So he that know's nothing, knows as little of himself, and ha's no more Sense of his own defects then he has of anything else, which renders him impregnable against all Conviction,which no reason can promise it self.

And yet as obstinate as it is against all Truth, there is nothing in Nature so apt, and easy to be impos'd upon: For having no foundation of it's own, it is always prop'd (like a Cripple) with such Crutches as are not able to stand of themselves, And as hee that is blinde, is wont to be led by a child or a Dog, or feel out his way with a Staff that has less Sense then himself: So ignorant Persons are Commonly govern'd by thos that have less understanding then their own if it be Possible. For all things are most inclyn'd to mix with those that are most suitable to their own Natures, and present conditions, and equalls always the fairest correspondence either in conversation or Dealing: For there is a naturall disproportion between Superior, and inferior, that is never to be reconcil'd, and made perfectly agreeable to either, while both conceive themselves lessen'd, the one in Condescention, and the other in Submission. And hence it is that Ignorant Persons are so averse to be govern'd or advis'd by those that are wiser then themselves; and so easy to comply with such as are nearer to their own Levell, who commonly can but lead them from one error to another, but never bring them to indure any truth, how plaine, and manifest soever. For as Philosophers say, In all Mutations The Subject ought to be neare of Kin to the new Forme it

receive's, so there is so great an aversion between Truth and Error, that what so ever inclines to the one, is very uneasily brought to be reconcil'd to the other. Ignorance is easily possest with any opinion that is but strange and monstrous, and receive's the one for rare and curious, and the other as extraordinary, and not vulgarly understood, and the fewer objections it is able to make against anything, the easier it is induc'd to give credit to it, and the more obstinate to be disswaded from it. For Prepossession is more then nine Poynts of the Law with it, and whatsoever foolish suggestion it first meetes with, is sure to be first serv'd, and the more perverse it is, the more pertinaciously adheard to (as Burs will stick closer to any thing they can fasten upon then better Plants) and will not indure Advice for feare of being thought to be govern'd, which of all things it naturally abhor's, though it is utterly incapable of being free; For al Barbarous People have ever been slaves, and never in any possible condition to be governd any other way; and is no more to be prevayl'd by Truth and Reason then any other bruit Beast: But whatsoever ha's a specifique virtue to worke upon hope or Feare, has a great influence upon it, provided there be nothing of Truth in it, to which it has a naturall Antipathy, and will not indure unless it be so disguis'd that it is not to be distinguish'd from a Ly. Otherwise it is never to be reduced; but like the mad man in the Acts of the Apostles, that beat seaven men for offering to disposses him of his Devill, it fal's foul upon all those who indeavour to cure it of it's Deare Frenzie.

REASON

IS a Faculty of the Minde, whereby she put's the Notions, and Images of things (with their operations, effects, and Circumstances) that are confus'd in the understanding, into the same order and condition, in which they are really dispos'd by Nature, or event: The Right Performance of this is cald Truth, to which Reason naturally tend's in a direct line, although she sometime miscarry, and faile by the Subtlety of the Object, or her own Imperfection; and that we call error or Falshood. Betweene this, and Truth, ly's the Proper Sphere of wit, which though it seeme to incline to falshood, do's it only to give Intelligence to Truth. For as there is a Trick in Arithmetique, By giving a False Number, to finde out a True one: So wit by a certaine slight of the Minde, deliver's things otherwise then they are in Nature, by rendring them greater or lesse then they really are (which is cal'd Hyperbole) or by putting them into some other condition then Nature ever did (as when the Performances of Sensible, and Rationall Beings are apply'd to Senseles and Inanimate things, with which the writings of Poets abound) But when it imploys those things which it borrows of Falshood, to the Benefit and advantage of Truth, as in Allegories, Fables, and Apologues, it is of excellent use, as making a Deeper impression into the mindes of Men then if the same Truths were plainely deliver'd. So likewise it becomes as pernicious, when it take's that from Truth which it use's in the service of Error and Falshood; as when it wrest's things from their right meaning to a Sense that was never intended.

Reason is the only Helme of the understanding, the Imagination is but the Sayle, apt to receive, and be carry'd away with every winde of vanity, unles it be stear'd by the Former. And although like the Lode-stone, it have some variations, it is the only Cumpas Man ha's to Sayl by, nor is it to be contemn'd, because it sometimes lead's him upon a Rock, that is but accidentall, and he is more apt to hit upon those without it. For all the variations of Reason, that do not proceed from the

Disproportion of Men's wits, which can never be reduc'd to a standard, are rather impos'd by Passion, Concernment, Melancholy, Custome, and Education, (which very few can ever redeeme themselves from) then intended by Nature. And for the Cheats, and Impostures that are wrought by it, They are no other then the greatest Blessings, which God and Nature have bestow'd upon Mankinde, are usually made serviceable to; And if we will disclame Reason, for being no better dealt with; I doe not know how we can excuse the Gospel, Physique, wealth, Liberty, wine, and Love, which were destin'd to the Happines and wel-being of men, but most commonly become the Fatall Causes of his Ruine and Distruction.

The original of Reason proceedes from the Divine wisdome, by which the Order and Disposition of the Universe was immediatly contrived, every Part of which ha's so rationall a Relation to every other in particular, and the whole in generall; That though it consist of innumerable Pieces and Joynts, there is not the least Flaw imaginable in the whole. Hence it follows, That the Order of Nature is but a Copie which the Divine wisdome has drawn of itself, and committed to the Custody of Nature, of which she is so constant and Faythfull an observer, that her very Deviations and Miscarriages are Arguments of her Loyalty to it: For in these, she is as rationally obedient to her Instructions, as in her regular operations, and by preserving the Religion of Causes (wheresoever they meete) inviolate, though with the miscarriadge of the intended effect (as if she kill'd the child, to save the Mother) dos but tell us, that she had rather fayle of her own Purposes, and make Monsters, or Destroy Mankinde, then digress the least minute from those Rules which the Divine Pleasure has prescrib'd her. This Booke of Nature, Man only of all Mortall creatures, has the Honor, and Priviledge to read, which lead's him immediatly to God, and is the greatest demonstration he hath given of himself to Nature; and the nearest visible Access to his Divine Presence Humanity is capable of. For in the first Characters and single elements of the Creation, we cannot so perfectly read God, as we can where those letters are joyned together and become words and Sense, as they do in the Rational Distribution of all the Parts of Nature. This order is the

universall Apostle of the whole world that perpetually preaches God to mankinde (and to mankinde only) every where, and ha's hardly found any Nation so Barbarous, where some have not become Proselytes: and for others, nothing but this can encounter with them upon their owne groundes; This is the foundation of all Religion, for no man that is not certaine there is a God can possibly believe or put his trust in him.

Faith can determine nothing of Reason, but Reason can of Faith, and therefore if Faith be above Reason, (as some will have it) it must be reason only that can make it appeare to be so; For Faith can never do it: So that Fayth is beholden to Reason for this Prærogative; and sure it cannot be much above that from which it receive's its Credit. Faith cannot define Reason, but Reason can Faith, and therefore it should seeme to be the lardger, as the Comprehending must be greater then that it Comprehend's. But howsoever wee should grant it to be above Reason, certainly the lesse it is above it, it is justly esteem'd the better; else Divines and Schoolmen of all Ages would never have taken so much paines as they have to bring it as neare to reason as they can, if it had been better at a Distance. The very being of fayth depends upon Reason, for no Irrational Creature is capable of it: and if we will not allow this, we must of necessity acknowledg that it depend upon ignorance, which is worse, for no man can believe anything but because he do's not know it. But Fayth allways differs from itself according as it falls upon Persons: For that which is one mans fayth may be another mans knowledg. So that the lesse any man knowes the more he hath to believe.

There is nothing that can pretend to Judge of Reason, but only it self, And therefore they that suppose they can Say most against it, are forc'd (like Juellers who are wont to beate true Diamond to poudre to cut and polish false ones with their Dust) to make use of it against it self, if they will ever say anything against it, that can pretend to be to any Purpose. But in this they cheate themselves, as well as others, for if they that can say most against Reason, do it without Reason they deserve to be neglected: And if they do it with reason, (as they can never do it with anything else) they disprove themselves: for they use it while they disclame it, and with as much

inconsistance and Contradiction, as if a man should tell one he cannot speake.

There is a great deal of Difference betweene those Actions that Reason performe's freely, and of her own accord; and those wherein she is prescrib'd to and forc'd: The former being commonly cleare, and open, and the other obscure and intricate, as the Streame of a River differ's from the Pipes of an Aqueduct: For when Opinion that should wayt upon Reason, do's govern and dictate to it, the disorder is so preposterous, and the Restraint so ungratefull to reason (that like a Conjuror must not stir [out] of a circle) that commonly her best performances, are but canting, and imposture, when the Imagination is Broken loose from the obedience of Reason, it become's the most disorder'd and ungovernd thing in the world: It cheate's the Senses, and rayses the Passions to that prodigious height, that the Strength of the Body (as if it gaind what the Minde loose's) become's more then treble to what it was before. It transport's a man beyond himself, and do's things so far beside the ordinary Course of Nature, and the understanding of the wisest, that as if they had lost their wits too by contagion, it often passe's for possessions of the Devill.

They that layd the first Foundation of the Civill Life, did very well consider, that the Reason of Mankinde was generally so slight, and feeble, that it would not serve, for a Reine to hold them in from the Ruine of one another; and therefor they judg'd it best to make use of their Passions, which have always a greater Power over them, and by imposing necessary Cheats upon their hopes and Feares, keepe them within those limits, which no Principles of Reason or Nature could do.

Men without Reason are much worse than Beasts, Because they want the end of their Creation, and fall short of that which give's them their Being, which Beasts do not, but are Reliev'd for that Defect, by another way of Instinct, which is nothing but a Kinde of Implicit Reason, that without understanding why, directs them, to do, or forbeare those thinges that are agreeable, or hurtfull [to] their Particular Natures: while a Fool is but Half Man, and Half beast, is depriv'd of the Advantages of both, and has the Benefit of Neither.

There is nothing more Necessary, and usefull to Reason then Distinguishing, and therefore the word Discretion signifys nothing else: And yet there is nothing that is render'd so much the Cause of Ignorance, Error, and Nonsense as School-distinctions: For no Distinctions can be good, but those that are so plaine, that they make themselves. For the best things when they are abus'd become the worst.

Those who imploy their Studies upon Fancy and words, do commonly abate as much in their Reason, and Judgments, as they improve the other way; For unless they make Truth and observation the Ground and Foundation, or rather the end of their Studys, and use Fancy, and Stile only as Instrumentall, to express their Conceptions the more easily, and Naturally, they are noe wiser then an Artificer that mistake's his Tooles, for that which they only serve to worke upon. For those who propose wit, and Fancy for their end, and take in sense and Reason only as circumstantiall and on the by, judge as extravagantly as those who believe themselves Rich, because they can cast up ever so great Sums of Money, but have not one Penny. And that is one Reason why such men are commonly the most unapt in things that require Judgment and Reason. For those who mistake their ends, do but shoot Powder that makes a noyse, but aime's at nothing—sequitur corvos tostaque lutoque.

Reason and understanding can only preserve a Man from being imposd upon, by the various Cheates of the world, but will not cure him when he is Sick, nor Protect him against Misfortunes, nor inrich him when he is in want, and out of Imployment.

If Reason be the only note of Distinction between the Immortality and Mortalitie of the Soules of Men, and Beasts; It is strange that this Reason should be of no use to men, in the Concernments of their eternall Being, but that all should be manag'd by the Imagination, with which Beasts are not unfurnish'd, and therefore may seem capable of Immortality, since they only want that, which man ha's no advantage by, Reason.

VIRTUE AND VICE.

ALL Bad men are levellers, for when they finde it impossible to attaine to the Reputation of those that are esteemd, for being good and Virtuous, they use all false Arts, and by ugly Aspersions, and slanders indeavour to cry them down to an equality of Infamy with themselves.

It is an Argument of great Generosity to be cheated, for as Princes are cald Invincible that have never been overcome: So he that is supposd to be capable of being by any extravagancies, exhausted, can never appeare great and magnificent.

All the Pleasures of our Lives are not worth one houre's feare of Death to those that are timorous and Fainthearted.

Virtue and vice are not so inconsistent, but they are frequently found to unite in the same Person: That all the contrariety that is supposd to be in them, is only in Speculation, and seldom appeare's in the Practice, like Convenience and Inconvenience that are very hard to be parted. The greatest Difference is that virtue, is but the outside, and vice the Lineing, that men weare next their Bodys, for ease and convenience, So that the one is but for show, and the other for use.

Virtue, as it is commonly understood in women, signify's nothing else but Chastity, and Honor only not being whores: As if that Sex were capable of no other morality, but a mere Negative Continence.

Those who have this virtue, believe it is sufficient to compound for any fault, or Defect whatsoever, and are commonly so humorous, and uneasy upon that accompt, as if they had Parted with their Right, and resolv'd to Repaire themselves some other way: or had taken out Letters of

Repriesall, to recover their Losses upon all they can light upon ; and Revenge themselves, as Eunuchs do their Disabilities with Il-nature, and the Hatred of all Mankind. When no virtue can be Sullen, and Proud upon its own Accompt, but it degenerate's into something worse than that which it strove to avoyd.

All the Doctrines of Philosophers, and Tutors tend only to keep yong Men from being vicious too soon, before they come to yeares of Discretion, and Judgment to manage their vices to the least Disadvantage. For Men's vices, like their Estates, ought to bee order'd by their Guardians, when they are under Age, and not left in their own Power.

Virtue is so neare reduc'd to nothing that the very Name is become Pædantique.

Wine is the greatest Flatterer in the world, to those that are vain glorious, that by perswading them they want nothing, bring's them further into reall wants, not only of money but Courage, wit, and Reason. And therefor the Curse of God is often in the Scriptures exprest by making men Drunk with the Cup of his wrath.

Pride and Insolence is as Naturall to those that are great and Rich, as Humility is to those that are poor and Miserable : And as the Conditions of Men rise or fall ; So do's their Humility, or Pride, exactly hold the same Proportion, and both these do Naturally produce all the Pitty, and envy in the world. For no man is envy'd so much for his happines, as the odious Pride, and vanity it brings with it nor pittyd so much for his unhappines, as the gentlenes and Submission it naturally produce's.

Wealth Honor and Advancement conferd upon Old Men, are but Rattles to still them when they grow twice Children. Their Aftermarth or Autumnall Spring in any kinde of extravagance is worse, (because more unnaturall) then the earliest Freakes of Youth.

Men are most usefull to themselves, according as they are so to others : For he whom no man ha's need of, has most need of all others, and is just so far from being able to help himself, as he is incapable of helping others. The Hands are the most useful Members of the Body, that do not only labour to maintaine it, but feed it like a Child ; Fight in Defence of all the rest, and naturally expose themselves against any blow that is aym'd at any other Part though with their own inevitable ruine: and all this because they have so necessary a Dependance upon the Body, that without its safety they cannot subsist.

Men are not so apt to be Diverted from Truth and Reason by those things they dislike, as those they are pleas'd, and delighted with all.

It is esteem'd a great virtue in some Men, That they have never been observ'd to censure, or speake ill (true or false) of any man : Which is such a kinde of Moral Virtue, as Justice, and Impartiality is in a Judge to whom Right and Wrong are all one. For it is an ill Argument of the Judgment or Integrity of any Man, That he is indifferent to all others, good, or Bad, as he must be who makes no Distinction. For either he must want Reason to understand the Difference, or Integrity to take Notice of it: And if all men should do so, there would be no Difference betwene Good and Bad, and True and False in all the Affaires of Mankinde. For it is impossible for any man to approve of any thing that is good, that do's not at the same Rate dislike the Contrary.

But this do's Commonly proceed from two Contrary extreames, either of stupid inadvertency, or overmuch Caution, And such men may be say'd to have lost Paradise for nothing, without being able to discerne between Good and Evill ; And as they are for the Bad in not being against them, So they are against the Good in not being truly for them, which such Newters can never be, and therefor are not unjustly in the great Affaires of the world, hated by both sides. For Neutrality between Good and Bad, naturally turnes to the Bad, as the Conversation of sick men in Contagious Diseases, may infect those that are sound, whom the Society of all the sound

men in the world can never Cure. In the Scripture no Men are say'd so expresly to be hated by God as those who call Good Evill, and Evill Good: and to such none can come nearer, then those who in their Discourse make no Difference between the one and the other. Physique is not an Art of understanding Health, but Diseases, and by that meanes chiefly become's usefull to Mankinde. Nor is the world so well understood by observation of the little Good that is in it, as the Prodigious variety of Wickednes Folly and Madnes with which it is Possest. Nor has all the wisdom of the Law, any way to provide for the safety and preservation of Mankind, but in being severe to men's Crimes, without any regard at all to their virtues, further then mere impunity. So that if Censure be Bad of it self, all Religions, and Governments in the world must be so, that cannot subsist without it. All the Fault ly's in the Injustice and Error of Censure, not in the thing it self; more then a Ly which is nothing but a mistake or Forgery of Truth, ought to be Charg'd upon Truth itself. For Conscience is nothing but a just Censure of a Man's self. And the Censure of the world a just Punishment, that like God's Judgments fall's inevitably upon all those that do ill (against which no Prerogative nor Power upon Earth can protect the Greatest) and is indeed the only thing that can keep the most potent in aw, and serve to abate that stupendious vanity, and Insolence, which Flattery (the perpetuall Slave of Greatnes) do's always produce. For some whom Death and Judgment could not terrify, the Shame of the world and feare of Infamy ha's reduc'd. For he that is proof against Shame, is free of all the Trades and Mysteries of Iniquity in this world, and cannot fayle of Preferment in that which is next to it, and is but a Colony and Plantation of this, and some Bandittis of the world above.

Vices like weedes grow by being neglected; but Virtues like Herbes degenerat and grow wild, if there be not Care taken of them. Both render a man equally Contemptible when they are openly profest, and glory'd in. For Virtue looses it self and turne's vice in doing that which is contrary to its own Nature: for many Virtues may become vices, by being ill-manag'd but no one vice by any meanes a Virtue.

Pleasures have the same Operations upon the understanding that sweet meates have upon the Pallat, the one being render'd as unapt to Judge of the True State of things, as the other is of Tasts.

The first undertakers in all great Attempts commonly miscarry, and leave the Advantages of their Losses to those that come after them. As 30 of the Best Popes were Martyr'd to lay a foundation for the greatness and Power of their Successors.

The world is always the same and has the same things don in it equally in all Ages, and vicissitudes although under different modes and Characters: As the Sea though it be always in Motion is always the same, and neither grow's greater, nor lesser, for what it looses by being streitned in one Place, it recover's again by encroaching upon another. The greatest extravagancys in the world are things that ever have been and ever wilbe, and to reforme them is but to put them into another way, and perhaps a worse, and not to alter their Nature.

No mans Reputation is safe, where Slandre is become a Trade and rayling a Commodity, where men may get a living by defaming others, and eat upon any man's Credit that has any reputation to loose: where a Scribler at once satisfys his Itch of writeing, his Petulancy Malice or envy and his Necessity.

The Gold and Silver mines in the west Indies were taken by the Spaniards from the Natives, the most harmeless and Innocent users of wealth in the whole world, who had neither Ambition, Avarice nor Luxury, to which they have ever since beene Serviceable. For the Spaniards have made them Instruments of the same Cruelty and Tyranny in this Part of the world which they used there in depriving the Right owners of them: for they have ever since been but the Treasury's of Death and Distruction to mankinde.

In Natural things, the offence and Punishment are joyn'd together, as he that put's his finger into the fire is presently

burnt: So in Morals, he that commits any wickednes, is instantly punish'd with the dislike of his own minde: for not only good deeds, but bad reward themselves.

Men in the upper Region of the Aire would be in the same condition that Fishes are in the nether, when being taken out of their Native Element the water, they gape awhile and labour to repair their Spirits, but presently dy.

Greatnes and Basenes of minde indure Injurys Afflictions and Affronts so equally that it is a hard matter to distinguish which is the True Cause, and sometimes perhaps both may at once Contribute to the same effect.

He that is punish'd for talking is a Foole. But he that is suffer'd to talke freely of all Persons, Publique or Private, is more contemptible, and excusd as one that is not worth Punishing.

Though Flattery be but a Kinde of Civill complement, and Address, yet nothing has don more Mischief, nor been the Cause of greater Cruelties in the world.

When a Shepheard cannot keep his Sheepe from stragling, he is wont to set a Dog upon them: So when we will not keep within our Duty, Providence commonly set's some wicked Person upon us, to reduce us.

The world is so vile a thing, that Providence commonly makes Fooles and Knaves happy, and good men miserable in it, to let us know, there is no great Difference between Happines and misery here.

Those Courts of Justice that pretend most to equity and Conscience do always use the least of both. And the Judges at Law use to prefer the Security of Judgments before Statutes which have allway been esteem'd the Surer, only because they gaine nothing by Statutes, but much by Judgments.

Those who make it their Bus'nes to cheat others, do sometimes put tricks upon themselves, else al Knaverys would always be prosperous.

There is no Reward in this world, for Modesty Obedience and Submission, but impunity (and not that always) But whosoever will assume, and pretend to greater Abilitys in any Profession then all others, shall never want admirers, and followers among the Ignorant. And therefor this is the Constant Rede of all Imposters. For every man is apt to believe himself so much wiser then another, as he can with more Confidence pretend to understand that which neither of them do's nor can do. And therefor many men when they heare anything which they are utterly Ignorant of, are loath to inquire what it mean's, for feare of being discoverd not to understand more then they do.

For he that submits to all men, shall meete with few that will not be as ready to assume.

As Thornes and Brambles though they are the Curse of the Earth, are yet the Fittest to make Hedges : So the worst of men are the most Proper to be made Jaylers.

If Smatterers did not take more pleasure in their Bungling, then great Artists do in their best Performances, they would never indure to take the Paines to arrive at any Perfection.

In Vicious Courts men of any Goodnes or worth would appeare but Libels, and Lampoones upon the Rest : For the more there are to share in Infamy with Great Persons, the less fall's to the Particular accompt of any one.

As if the world were not vaine enough of it self, wee Derive our Delights from those things that are vainer then it : As Plays, Maskes, Romances, Pictures, New fashions, Excess &c. For as [we] were begotten with a Caprich, so we endeavour to live up to it.

As in Carnevals All People use to take their Leaves of

Flesh, as if they were glad to part with it, and indeavor by Surfets to render the Quarrell irreconcilable ; yet after a while they are impatient to be at it again : So is it with all men in their Resolutions of leaving those things which they have been accustom'd unto.

Good men are the better for having been miserable, and in Affliction and bad men the worse.

The world is more beholden to Fooles then wise men, for they maintaine the greatest Part of it, that would be in a very Sad Condition, but for the Encouragment, it perpetually receives from them. All the great and Honorable Professions, and most of the Richest, and Right worshipfull Mysteries would have very little to do without their Custom, and the constant Imployment which they never fayl to receive from them. For Prodigality and Luxury, and vanity are great Consumers, not only of themselves, but of all Commoditys of the growth of any Nation, which (as Men of Politiques affirme) is the only way to distribute, and Propagate trade among all People. And although those extravagant Follys are Distructive allways to those that use them (and to those only) yet they are very beneficiall to all others that have to do with them. And when their Disorders produce Diseases and Infirmities in their Bodys or Estates, imploy two Professions to manage and governe them, to their own best advantages. And as for those Fooles whose Natural weaknes, and want of Reason render's them Credulous, and apt to devoure anything that is impos'd upon them, by those that [have] ever so little more wit, or rather Craft, then themselves, There are innumerable Impostors that live upon them, as the vanities of Folly and Ignorance are Infinite. And although those two Different Sorts of Follys disdaine one anothers extravagancies, in their severall ways, yet both tend to the same end and Purpose, which is nothing but what Philosophers affirmd so long since. That All men are born to live and Dy for the Service of their Native Countries.

OPINION.

THOUGH our opinions commonly deceive us; yet they are certaine enough in the valew of our own Happines, for he that do's not finde that in his own Perswasion shall never meet it anywhere else.

Gold and Silver that governe all the opinions that govern the world are of little use to any other purpose, and yet are valu'd at the highest rates: But Iron and Steel that serve the world to so many excellent and necessary uses, have but a cheap and low price set upon them.

There are but few Truths in the world, but Millions of Errors and falsities, which prevayle with the Opinion of the world, and as the Major Part easily out vote and over power all the most reall, and cleare Truths in Nature, which afterward appeare ridiculous to the Rabble, in whose wise opinion, the greatest absurditys seeme graceful and becominge like flat Noses and great Lips among the mores: And as those Mores breake the Gristles of their childrens Noses that they may grow more flat and deformd then Nature meant them, So are men broken and bred up to those il-favourd opinions in their infancys by use and Custome, which otherwise Nature had never inclin'd them to, if they had been wholy left to her.

A credulous Person is like a Pitcher born by the eares, empty of it selfe, but apt to hold whatsoever is put in it.

No man is apt to have so meane an opinion of himself, as to believe he is capable of being Flatterd or if he were that he is so weake and easy, that any man should presume to attempt it.

Opinion and conjecture are often at a loss in the Discovery of Truth and so often upon a False Sent, that wee are more beholden to chance for the Invention of many noble Know-

ledges, which else we had never enjoy'd ; for certainly the use of the Loadstone had never been found out by that wit and Ingenuity, that is not able to unriddle it, now it is found out.

Wee ought to have a great Care of our Publique Account of those things which we either love or Delight in : for they appeare in one shape to us, and to others in another. So general Assertions ought to be sparingly usd, for though they hold in many things, 'tis strange if they do not fayle in some.

It is a most ridiculous opinion that a Circle is a Fortification for a Conjurer, and so impregnable that a whole Legion of Devils cannot storm him in his worke.

Birds are taken with Pipes that imitate their own voyces and men with those sayings that are most agreable to their own opinions.

If the French Nobility, and Gentry should follow our Fashions, and send their children over to learne our Language, and receive their education from us; we should have as glorious an Opinion of ourselves, and as mean a valew of them, as they have of us ; and therefor we have no reason to blame them, but our own folly for it.

Although very few men in the world are content with their own Fortunes, and Estates, but would gladly change on any tearmes for the least advantage; yet no man was ever unsatisfyd with his own understanding (especially if it were Defective) but always believd him self (how unreasonably so ever) to be as wel provided that way, as any of his Neighbors. For Ignorance is one of those Infirmitys that are Insensible, and though it be ever so desperatly sick, feeles no Paine, nor want of Health at all.

Those ordinary Formes of Speech which are now accompted Profane, and Irreligious, came up at first from the manner of expression usd by Religious, and Devout People. For when they usd out of Scruple, and tendernes of Conscience, to ascribe nothing to themselves, but all to god Almighty, and therefore when they undertooke to perform any thing, usd to say they

would do it by Gods help or Permission, or for Brevity By God. That afterwards being usd by all People upon all Occasions, became to be esteemd Profanation and Swearing, and an odious Sin. And that which is now accounted most horrible to affirme anything by the wounds, and Bloud of God, was then but a more Serious and Comprehensive way of Asseveration, and meant nothing but by the virtue and merits of the Death of our Saviour. Hence it is, that what was once the most pious and Civil way of Speaking, is now become the most impious, and wicked.

They who suppose the world was made by Chance (as Epicurus &c. did) do but acknowledge, that the Foundation of that Opinion must be so too: For if it bee possible for all things to fall into so excellent an Order by trying infinite experiments in Vacuo from all eternity, it follows, that That Opinion can Proceed from Nothing but mere chance, and therefore can have no Reason to depend upon, and consequently all that we finde by experiment to be constantly true and Certaine do's but fall out to be so by chance: For the Opinions, and Judgments of Men can have no better, nor other Foundation then that of Nature, from whence they are, or should be deriv'd, if they are true; but if False from Error and Mistake, the Common Productions of Chance and Accident. For the Minde and understanding of Man is but a Mirror, that receives, and Represents, the Images of those Objects that Nature sets before it at a just Distance, as far as it is able to receive them, and therefore the more remote things are, the more uncapable it is to entertaine them; and if it ever hap to be in the Right, it is like a lucky cast at Dice, but by mere chance, and Hap-hazzard.

Men are not so much concernd in the opinions they hold whether they are true, or false, as they appeare to be: But having once declard themselves, Their Reputation becom's ingag'd, to maintaine what they have once affirmd, right or wrong; That they may not be discoverd by others (whatsoever they think themselves) to have been in an Error. Like Hectors, who believe themselves bound in poynt of Honor to maintaine (when they are Sober) whatsoever they have don

amiss when they were Drunk. And therefore men of Honor are in Probability the most like to take the worst courses (if no other will serve) to vindicate that Reputation, the Loss of which is so grievious to them, and the shame so Intollerable.

All Reformations of Religion seldom extend further then the mere opinions of Men. The amendment of their Lives, and conversations, are equally unregarded by al churches how much so ever they Differ in Doctrine, and Discipline: And though all the Reformation our Savior preach'd to the world, was only Repentance, and Amendment of life, without taking any Notice at all of Mens Opinions and Judgments; yet all Christian Churches take the Contrary Course, and believe Religion more concern'd in one erroneous Opinion, then all the most Inhuman, and impious Actions in the world. And therefor the Punishments of the Inquisition that ha's Jurisdiction only over Mens opinions (or some in Order to them) are more Cruell, Severe, and arbitrary, then those that are, by other Courts, inflicted on the greatest Criminalls. For the greatest Sins are capable of Pardon, but the least Heresy, without Recantation and Penance of none.

NATURE.

THE specificall Principles of things may seeme to proceed from the Matter, and not from the universall Forme, which being Simple ha's not so fair a Pretence to that infinite Variety as the Matter which is as infinitely various: For wee see the same clod, being warmed by the same Sun-beames, do's produce both Plants and animals of Severall and Different Kindes.

Nature do's not trust us in this world without a Guard upon us, For wee are rather kept within the Limits of it, by the Feare of Death, then the Love of Life: and certainly no Man would endure the Calamities of this world, if the Passage out of it were not So horrid to human Nature.

The Generall Humor, and Genius of every Nation takes a Particular Delight in the Bewty of some one Part of women, as wee may finde by observing their Poetry. For the English most comonly [*MS. ends*].

The least graine of Corne is bigger in Potentia then the whole Earth, For we can easily comprehend the Bounds and Limits of the Earth but the Imagination of Man know's not where to determine the extent of that Multiplying Power.

It may seeme not Improbable, That all the Light we see is by Reflection, For in the Night wee perceive no Light of the Sun, but only as it is reflected by the Moone and Stars, though it be equally disposd every where above the shadow of the Earth. And it is no more strange that it should shine and not light but by reflection, then that it should shine and not heat but by the same meanes, which appeares most certaine by the Coldnes of the upper Regions of the Aire, through which the Sun-beames pass without imparting any light at all.

I cannot imagine upon what account the Intelligible world came to be receivd among Philosophers, nor the Cœlestiall, as they understand it, if wee must meddle with any thing so much above us, The most probable way is to believe the Stars to be other worlds, for the reason of the Peripatetiques that they do not consist of Elementary Matter, because they are Incorruptible is very slight and weake and may be as truly sayd of the earth where there is no corruption but of Particulars, the whole being always the same.

Occasion in the Affayres of the world, is like the season of the yeare in Nature, for the Planting, growth and Maturity of things which if wee forget or confound all our Labour is in vaine.

Nature is very Bountifull of her Preciousest Treasure, that's Necessary, or usefull to Mans life; But sparing of that which is only Serviceable to our Pleasures.

The Minde of Man is the only overseer of the workes of Nature in this world, That can observe her mistakes, and in some things understand the Reasons of that which she seemes to do Mechanically, and if she be at a loss in others, it is only her want of Perfection, for her Abilities are limited, and if she could comprehend all things she were not a Soul but a God.

All things were hidden in the first Matter, as a Bird is in an Egge; But now it is hidden in all things, as an Egge is in a Bird.

The Beames of the Sun move downwards towards the earth empty: and upwards when they are Laden with exhalations: as water in the Inside of the Earth move's upwards towards the Tops of Mountaines, where the Flouds of great Rivers are usually found, and downwards on the outside.

The Thumbe is equal in strength to all the four Fingers of the hand.

Animal Vital and Rational are Distinctions of Functions

only, and are no more real then a standing, sitting or talking Body is 3 Bodys.

It may appeare strange that evill Angells should have a larger Priviledge to do mischief then good ones have to relieve Mankinde: For if the Devil have Power to compact with wicked Persons, and witches, and destroy and hurt, it is probable that good Angels have as much to combine with holy and Religious Persons, for their Preservation, (which was never heard of in our times) else the one must have more Power, or will to hurt, then the other has to help. Nature has given Beasts of Prey more of Strength to hurt and destroy, but less wit and cunning then she has bestowd upon the weaker to defend themselves, for hares and foxes would be too Cunning for Dogs did not the wit of man take their Parts.

The Ignorance of Naturall Causes make's many things passe for Miracles that are not so, and when they are once reputed Miraculous, The many who are always inclind to favour strang things do their endevour to make as much of them as they can.

There is no living Creature in the world but nature has made some other to destroy it, to let us know, That Nothing can be secure, that has not some care to preserve it self, and avoyd those dangers that it is naturally subject unto.

The Moone performes her Diurnal Course slower though her monthly faster then the Sun, because her Motion North and South being much wider then that of the Sun she cannot so soone perform her motion east and west.

The greatest Difficulties are performd by Patience and Industry, not Quicknes of wit. The Braine is sayd by Philosophers to be the Coldest part of the Body and we finde that the Noses of Dogs where their Sagacity ly's are always Cold.

A Fig tree will beare fruite though it never blossom.

A whale that is naturally thick-sighted is always guided by a small fish called Musculus, that swims before and give's his Notice of Rocks that ly in his way.

A Loadstone looses all his Magnetique virtu being placd neare a Diamond.

Numbers can have nothing to do (though some Philosophers have believd otherwise) in the workes of Nature, where heat and moysture govern most, and are never Measurd by Number.

All the workes of Nature are Miracles and nothing makes them appeare otherwise but our Familiarity with them, for there is nothing in Nature but being rightly considerd would carry us, beyond admiration, to amazement: But these wonders are methodicall, and confin'd to order, to which they are so constant and Certaine, that the Ignorance of Mankinde account's nothing Miraculous but the Deviations or diversions of them.

It is the Method of Nature in all her Productions to proceed by gentle and easy Degrees, and when she make's anything excellent, and lasting, she is commonly the longer about it: For all things decay after the Rate of their growth, and weare out with the same Pace they arrivd at their Perfection. She never uses violence but when she destroy's.

There are some things Naturally performd by Birds and Beasts that may seeme rather to proceed from Divine Revelation then anything that is don by Man: For wee finde by experience, That Birds can keep an Accompt of the Time they sit [untill their] yonge ones are hatchd without the knowledg of Numbers: They can cross the seas without a Card or Cumpass, and pass directly from one Cuntry to another, according as they have occasion to fly, or follow Summer, or winter. That they foreknow Stormes and Tempests long before they come. That Dogs can finde out a way which they never went before, without a Guide or Knowledg of the Meridian, or Pole, for many Miles: which Pidgeons in the East can do for many hundreds: with aboundance of others no

less strang and wonderfull which wee frequently meet with in Bookes, to which if a Man could performe anything equal it would not fayl to perswade the world, he could not possibly do it without divine Revelation.

If the Minde or Soul of Man can observe the Errors and miscarriages of Nature, and finde out ways of it selfe to relieve her, which she could not do her selfe: It may seeme to be an Argument, that it is derivd from something above her: For Nature cannot give that which she hath not.

Phancy and Memory are like the Right and left hand, And as the more active the one is the other is the less: So they that have ready Memories are observd to have dull Phancies, and they that have ready Phancies for the most part bad Memories.

There is no Plant in Nature so humble as a vine, that creeps upon the earth and will not rayse it self untill it finde something to support it. That comes behinde almost all others in putting foorth its Buds, and will not expose them to the open Aire, untill all the Colds of winter are past: And yet it beare's a fruite that for might and Power has held competition with kings, and Truth. That makes no show at all when it is in the flowr, but hide's its blossom with thick and shady leaves.

Snayles and Fleas are reported by Virtuosos to see through Naturall Tubes and perspectives. For their eies grow on the ends of their Hornes.

Nature perhaps entended Horses should beare Burthens, but she never meant they should load themselves.

If pease be sowed in the Increase of the moone, they wil never leave blooming. If wood be cut after the Sun decline's from us, until he comes to the Æquinoctial it wil never grow againe. The Reason is because where the Sun is Past the Autumnal æquinox, the Sap retire's into the Rootes of Trees, and before the Sun returne's to draw it up again, that part of the Stump that is cut becomes mortifyd with the Cold, and so hardned, that the Sap can finde no Passage through it, without any Relation to the Stars at all.

Chronical Diseases follow the Course of the Sun, and acute of the Moone.

All the most Intense Artificiall Heats in the world, can never make a Counterfet Stone so hard, as the gentle Soft Heat of Nature dos a Rubie or a Diamond.

Some men Suppose that the Soul of Man is like the Radicall Moysture in Plants, which Philosophers affirme can never be destroyd by fire, but there will a Salt be left in the Ashes of it that may be brought to vitrification but no further.

Man has an absolute Power over Fate in all things that concerne his own Distruction, but none at all in those that Relate to his own Happines, in which his greatest Care and Industry is many times defeated by an unfortunate Accident.

Men never see Spectres and Apparitions, but in the Darke, when their eies are in the worst Capacity of Discerning, and [their] Fancies in the best of apprehending.

Nature takes a longer time to produce great and large Animals, then those of a lesser Size. An Elephant is sayd to bee two yeares in the Belly of the Dam : Horses and Cows &c. little lesse then one (and seldom produce more then one at once) While Bitches, and Cats, and Rabbit, and all the lesser Sorts of Living Creatures are produc'd in a few months, (and many at the same time) and Insects of æquivocall generation in great Numbers in a few Days.

All Beasts of Prey have most of the Male, and those that are preyd upon of the female, and therefore are more Salacious then the other ; for we do not finde that a Lion, or wolf, or Tiger require so many Femals as a Bull, or Ram, or Goate, and therefore do not multiply so Numerously.

Those Philosophers and Mathematicians are mistaken who say that the Moone goe's further without the Tropiques then the Sun, for as she move's lower then the Sun, she seeme's to come nearer to the Horizon, and consequently to have a greater

Declination then the Sun, when they both Stop at the very same Degree.

It is one Argument that Antipathys are commonly Phantastique, and Affected. Since no man was ever observed to have an Antipathy to Wolves, or Foxes or Hares, though they persue them to death for the Damages which they are wont to Cause, nor to Horses nor Houndes, because it is a kinde of mode for all men to pretend to delight in Riding and Hunting. But only to Cats and Pigs, upon the old Accompt of the first being turnd into witches and the other Possest by the Devil.

Iron is an extraction of Clay, and Glasse of Sand, and that may Seeme to be the Reason why Glass is so brittle, and Iron so tough, like the matter which they were produc'd of.

It is a great Question among Virtuosos, whether Timber do shrink in length or not.

The Backs of all Fishes are very neare of the Cullour of the Water that they are bred in, to avoyd the Discovery of those that prey upon them. As the Antients usd to cullour those Boates that they usd for Discovery, and Dy the Sayles and the Garments of the mariners that went in them, of the Cullour of the Sea.

When the eies of Birds are blinded they are sayd naturally to fly upwards, and the more blinde and Ignorant men are, the more they are always apt to aspire, either to the Top of this world or some other above it.

The Hair of the Heads of all Beasts grows upwards and that of men downwards, who have vertices, and beasts none.

The sun drawing neare the vernall Equinox drive's the Cold before him towards the North, which is one Cause why the first Approaches of the Spring are so exceedingly cold, and the beginnings of winter so warme, when the Sun is at a greater Southern Latitude.

All yong Animals by stirring themselves in Sport, and Play, improve their growth by conveying the Nourishment by motion, with greater Facility to the severall Parts. So yong Trees mov'd by the winde, grow the Faster, untill they have attaynd to a firme Solidity, and then they resist them, and leave only their weaker Bows and Branches to be exercisd, and improvd by the same Agitation. And therefor it may be one Reason, why underwoods never grow great, not only because the Sun and Raine is kept from them, but also this exercise of the windes.

The Tradition That the Earth will in the End be destroyd by Fire, is not Improbable in Nature. For as the Sea has visibly, and apparently in few yeares Decay'd, and left many Havens some Miles from the Shore in almost all Cuntrys that border upon it, It follow's that in length of time (supposing the same order of Nature still continuing) it must of Necessity be utterly exhausted: And then there being no moysture left to produce and preserve Plants, all vegetables wilbe naturally Dry'd and renderd combustible, and inevitably set on fire by the Beames of the Sun. And as at the Floud, when the Sea had all those vast Quantitys of water, which are since spent, The Earth was perhap's Naturally Drownd: so when it has too little, it will probably be as Naturally burnt. Nor is it improbable that what the Sea looses, the Earth gaines, and therefore Dayly grow's bigger, for as the greatest Part if not all the Supply of Matter in all Natural Productions, come's from the Sun, and the Sea, the Fountaines of all Heat and Moysture (For all Places that ly too remote from the Sea, to receive a constant share of Raine, become Deserts, and produce nothing) So little or nothing of that moysture is ever returnd back againe from whence it came, but resolv'd into earth, as all Naturall Bodys by Corruption are, and so must of Necessity ad perpetually to the Bulke of the Earth. As we see about all great and Antient Cities the Earth increast some yeards in Depth (Notwithstanding the vast Quantitys of Materialls that are taken out of it for the uses of building.) And in all Fens, and Marshes, and woodlands uninhabited, a great deal more. Beside the Raines carry a great deal of Earth from the Tops of Mountaines down into valleys, which may be one Reason why

the Adriatique Sea has lost so much of its antient Shore, lying in the midst of so many Mountaines.

An Animal is nothing else but a House for the Spirits of the world to inhabite, which the Form rayse's out of the Matter: And therefor they differ as other Edifices do, of which some are Pallaces, and some but Cottages, according as the Supply of Materialls are, upon which the Spirits are to work.

The Tides of the Sea may seeme to be causd by the Motion of the Earth, for if it always move's Eastward (as some believe) it Causes the great Ocean to move westward, untill it meete's with the opposite motion (for all the opposite Parts of a whole in motion move contrary to one another) and then the great Bulke of the Sea turne's back againe. What operation the moone ha's upon the Sea, may in Probability, bee collected from the Course shee keepes with the Sun. Nor is there any way so likely to conceive how the Sea should have such variety of Currents, but as this great Motion meets with variety of Diversions, as we see the winde do's among Mountaines, All the Motions that wee can observe great Bodys of Water naturally to have, proceed either from the Declivity of the Earth, or the Impulse of violent windes; But the Tides are far from having any of these Causes, for they move equally Backwards, and Forwards, almost as equally with or against both. Whatsoever it is, it must be Something of Prodigious Force, that can move so great a weight as that of the Sea: And if the Influence of the Moon can do it (as some believe) it is probable that the Influence of the Sun, being so many times more Powrfull, may have the same operation upon the Earth. As for the Reasons some give for the Rapid motion of the Sun, from the Quick Motion of Light that appeares at any Distance (which it may be seen) the very instant it is lighted, that do's not at all concern the Diurnall Motion of the Body of the Sun, For a Torch that appeares at a great Distance the same moment it is held up: yet if it be carryd from one Place to another, dos not appeare to move faster, but rather slower (by reason of the Distance) then the Person that beares it. And if the Body of the Sun did move with that velocity (as it must of Necessity to pass so vast a Space) it must by the Same Necessity

draw a Tayle after it like a Comet; which it do's not, and therefore in Probability stands still. And if the Rest of the Planets do not do so, it is because they are only Illuminated by the Sun, and therefor not subject to any such Impression by their Quick Motions through the Æther, more then the most violent windes are able to move the Sun-beames, when it shines upon the Earth. And therefore they who affirme the Sun to be the same with our Artificiall Fire, are mistaken, for then the Sun-beames would be as lyable to be mov'd by the Aire, as our Fire is. The Truth is though our Fire be made of the Beames of the Sun, yet it is mixt with grosser Matter which render's it not so fine, and Pure as those Rayes are Naturally of themselves, and consequently subject to the Impulse of Grosser Bodies. But if any man shall suppose from hence that the Sunne being of so Pure a Substance, and passing (how rapid soever) through the Pure Æther is not capable of meeting with that opposition, that can Cause him to change his Figure, yet we see that Comets which pass through as pure and subtle an Aire, do never the less draw Tayles after them, of many thousand Miles in length. And if the Sun can draw out of the Sea that vast Quantity of water that is conteind in the Clouds, and out of the Earth all Plants and Trees of the largest size all tending towards itself, It is not Improbable but it may with less Difficulty, cause the Earth to turn Round towards itself, being equally poysd in the Aire, and no Impediment that we know of to stop its Circulation.

Nature made women timorous, that they might not by encountring Dangers expose the Breed of Mankinde with which they are intrusted for so many moneths, to those hazards which courage often engages men to.

The Minde of Man is the only overseer of Nature of all Creatures in this world, That can observe her Mistakes, and in some thinges understand the Reason of that which shee seemes to do mechanically, and if shee be at a loss in others, it is only a Difference in Degree, for her Abilitys are limited, and if she could understand all things, she were not a Soul but somthing greater.

The eare can heare further upon a Level then the eie can see, for wee can heare Guns further of[f] at Sea then wee can see: And yet in looking upwards the eie can see Stars at a greater distance, then the eare can heare anything.

If the Intellect be so cleare, and Infallible as the Philosophers would have it, why do's it perpetually submit to the Judgment, and Arbitration of Sense? as in the Mathematiques the Principles whereof are Intellectuall and Abstract, and yet they can produce no conclusions that will pass for certaine and True untill they have past the Test of Sense, And in cases that cannot be determined by Sense, why do's this Oracle of the Intellect borrow collaterall Precedents, and Paralels from such as may be, if it dos not believe the Sense more Authenticall then it self? for the Intellect cannot persue any thing beyond the reach of Sense, but by observing the Instructions which it receive's from Sense for there is nothing in the Intellect that it did not either receive immediatly from the Sense or by Tradition and at second hand as by collection and Consequence, and if there be any uncertainty in the first, there must be much more in the other.

There is no Creature so much a Slave to his own condition as man, that owes his Being to Fancy and his wel-being to Fortune; That is made by the Sun to be burnt up with his Rays, or betrayd by him to the Cold: that is exposd Naked to all the Crueltys of Heaven and Earth, beside those greater that men inflict upon one another. That is sentencd to the horrid execution of Death, with so much uncertainty of his after condition, that the Differences of Men about the next Life, become their greatest Troubles in this, where though their best Certaintys are but Hopes and beliefs, yet every man is so confident, that he is ready to beat out any man's Braines that do not agree with his owne. That hath all his pleasures imaginary, and his Paines Reall, His Calamitys and Afflictions that come of themselves, but his emoluments and Security not without great care and Industry. That is forcd to drudge for that Food and Cloathing which other creatures receive freely from the Bounty of Nature.

The eie among thousands of objects can make choyce of any one to peruse, and lay by the rest, but the eare cannot do so among many soundes, for they mix together and become one great confusd Noyse. So the eare ha's one advantage of the eie that can see but on[e] way at once, as it turn's it self, but the eare can heare every way without moving itself towards the sound.

Insects and vermine of æquivocall Generation increase and multiply much faster then those that are producd the more noble, and deliberate way of Nature.

Things that ly far of[f] the Sense, are lessend to the understanding as remote objects are to the eie.

Nature has planted in Man so strong a Desire of Society, that, when all other pleasures leave him, that only stay's with him. This may be observd in Persons condemnd to dy, who being forsaken of all other consolations, finde some in the company of those that are to suffer with them.

It is not improbable that the Globe of the earth do always increase and grow Bigger, for its own Productions returning still with more then they receivd from her (that is those Parts of the Sun and water that are in all Animals, and vegetables) must of necessity ad to her bulke. As appeare's by the forc'd Grounds about all great Cities, and the Stumps of Trees found some fathoms under ground in Marshy Lands, Stoppages of the Currents of Rivers &c. for the cloudes being drawne from the Sea, and cast upon the Land, and there turnd into Plants, do never return again.

The Virtuosi affirme that the Sun do's not go equal at all times in his Diurnal Course, but sometime faster and sometime slower in the same space of Time, in so much that their Pendulum-clocks are able to correct him, and when they are made with allowance for his variations, will go true with time all the yeare.

If a man so move his fingers out of that Order in which

Nature has planted them, and place the second before the first they will give him a false accompt by doubling the single object they both touch upon at the same time. So if he remove his eie out of the levell of it's seate, it will presently multiply whatsoever is within his view.

As Great Persons use to give Liverys to their Inferior Servants, and leave the better sort to cloath themselves, as they please: So God and Nature have furnishd every Species of Creatures with a Naturall Sute of the same stuff, but on[l]y Man the chiefest of them, who is left at liberty to fit himselfe according to his own choyce.

All Flowers are but the Cradles of Seede, of which Nature seemes to have a very great regard, in that shee is so curious of their ornament, in bestowing so much Beauty and sweetness upon them.

Elephants, that are the Tallest of all Beastes, have their Teeth (that are their Armes) growing downwards, as more proper for all incounters, that they can have with enemies that are not so Tall: And the Tuskes of Boares that are lower (commonly) then their Adversaries, grow upwards for the more convenience in their Fightes.

The head ought to be kept warm, because Nature has cloathed no other Part of Man.

Young Vipers (in the Belly of the Dam,) have eys in their own bellys. The male ha's a double Penis and a Forked Tongue. The Femall is sayd, when they ingender to bite of[f] his Head, for which the yong ones in Revenge eate their ways out of her Belly.

All sorts of Bruite Beasts, and Foul, and Fish are commonly taken with Baytes layd to allure their Appetites to food; and only man with provocations applyd, to his Fancy, or Concupiscence.

Every Living Creature may seeme to have been made by a

severall Nature; For there is no one, that was not created to destroy, or be destroyd by some other.

The Apprehension of a violent Death is more terrible then that of one, that is Naturall, although the former is many times much easier.

Black women decay sooner than those that are fair, and the Fayr sooner then the Brown.

The smallest Sands in the River Sein appeare in a Microscope to be all Snayl-shels. As the Egs in the Rows of Fishes to have little fishes in them. And the Blew Tarnish upon Plums, to be Animals. So in the Bloud of men in Fevers, and in vinegar, little Animals are discoverd by the same instrument. And in the Livers of Rotten sheep Butchers use to finde little Fishes.

No good Orenges have ever been observd to grow above a Day Jorny from the Sea, nor good Tobacco in any Cuntry neare it. Great Sholes of Herrings make toward the Shore to cast their Spaune.

Cold Iron beaten hard with an hammer becomes Magneticall.

There are no Tydes in the Mediterranean Sea.

Old glass will rot as we see it often in Church windores full of holes.

There is in Oxfordshire (or somewhere thereabout) a Quarry of Free-stone of so strange a Nature, that if it be layd in the walls of a Building east and west and as it grow in the Earth, it becomes hard and durable against Time and weather. But, if it be put in any other Position, it presently deacay's and moulders away. Of the Truth of this the Ld. Cravans house at Cavsham is a present example, that though it be lately built already decays. And the New Theater at Oxford that is built of the same Stone with regard to the manner it lay in the Pit, continue's firme, and is like to do so.

Nature has provided that old men should be unfit for Love, or getting of Children, because they are not like to live long enough to breed them up.

No Maggots are observed to breed in walnuts (as they do in others) perhaps because of the Bitter skins that inclose [the] Shell and Kernell.

Those Sparkes of Fire that are beaten out of a Flint by a Steele, being receivd upon a clean Paper, do appeare in a Microscope to be glassy, and to receive, and reflect the Light.

Those Constitutions of men that have least of Naturall Heat are the aptest to be inflam'd into feavers.

Nature has order'd it so, That Parents have a great Inclination to the Love of their Children, because they cannot subsist without it: But take no course that Children should Love their Parents, because they have no such neede of it.

All the Influences of the fixt Stars, Constellations, and the Rest of the Planets are no more considerable to those of the Sun alone, then all their Light together is able to compare with his alone.

It is no uneasy thing to prove, That all men go Naturally on their Heads, because the Rootes of the Nerves, that give Motion to the whole Body, are plac'd in the Head, by which all the Members are agitated, as the wheeles of a watch are by the Spring.

All Bewty, and the Ornaments of it, are Naturally designd for the outsides of things, and not their inward Parts: For if the Inside of the Bewtifullest Creature in the World were turnd outward, nothing could appeare more Gastly, and horrible: And so it is in all the Affaires of the world, by which Nature seeme's to provide for the Decency and comlines (at least) of the world, but leaves it to it self in all other matters.

The Streits of Gibralter are too narrow to let the Great

Ocean in and out: And therefore they have little or no Tides in the Mediterranean Sea, whose extent is too large to bee supply'd, or emitted, at so streit a Passage.

Women are Naturally most fond, of the Children of their first Husbands, and Men of those of their second wives, for whose sakes they frequently neglect those of the first. And therefore women are always more severe, and Cruel Mothers-in-Law, then Men are Step-fathers; who are many times more kinde to their wive's children then their own, Whose Mothers are Dead, and cannot use, the Naturall Arts they have to turn their Husbands Inclinations which way they please.

They who delight in Bus'nes, are in their Naturall Tempers slaves, to whom Drudgery properly belong's. And as such men are generally Covetous; So the Antients were of opinion that all those who were inclind to that vice, were naturally Slaves, because they labour and drudge not for themselves but others: And though they often understand not who those are: yet they have no more Power to Dispose of any thing they have gain'd for their own Injoyment then the wretchedest Slaves in Turky. But perpetually condemne themselve[s] to gather Wealth, as slaves do in the Mines of Potosy, For nothing but their own drudgery and the pleasure and Injoyment of they know not whom. For Labour and Paines are so naturally ungratefull; That God himself blest the Day in which he rested from his worke. And therefore he inflicted immediate Labour, and Drudgery (as a greater Punishment then Death the End of it) upon Adam for his Disobedience. And when the Jewes provokd him to the highest, he did not destroy them utterly, but sent them into Captivity, where they might suffer a more grievous Affliction then Dying in Defence of their Cuntry, The Drudgery of Slaves. It was the worst part of Adam's Curse to till the earth that was render'd Barren of purpose to finde him the more Toyl, and Labour. Yet that was nothing to the additionall Curse which man ha's layd upon himself, to dig into the Bowells of the Earth for mettles, not to earn a Living but a thousand ways of Death.

If Raines are most frequent in Places neare the sea, It is

strange, that Spaine that is almost incompast by the great Ocean, and the Streits. Italy in the middle of three Seas, and all Africk that Border's upon the Ocean, should be so exceeding Dry, that they seeme to want Raine, which England, and Ireland, too much abound with while all the Ilands of the Mediterranean are so destitute of it : That Cyprus is sayd to have been forsaken by the Inhabitants for want of Raine, having been 18 continuall yeares without one Showr. And in Ægypt that ly's between the Mediterranean, and Red Seas, it never raine's nor were there ever so much as Clouds seen, in the Iland of the Rhodes, as the Antients report, And wee are told that in the Ilands of the West Indies, they have seldom any Raine but a Constant moyst Aire.

The western Coasts of Spain and England, that ly open to the Great Ocean, and the violence of the west windes, are full of Mountaines, as if the waters at the Floud, or the Creation had setled there in Stormes, and renderd the Land so uneaven by the Impetuous Fury of Tempest, and every Hill were but a Congeald Wave.

Although the Sun makes all things in Nature, yet he seemes to do it Mechanically, like a great Engine, that do's not understand what it do's; For if it had that Prodigious wit and Judgment to invent and order all things in Nature, as it pleaseth, it would not fayl so often in Particulars, as wee finde it do's, nor miscarry in it's Designes, by the interruptions of that which seeme's to be mere chance, and in its Power to divert. And therefore it may seem to be imployd by some greater Power, that set's it on work with Rules to observe, as it always do's with so much care in the Generall, that it is not at leisure to use the same Industry in every Particular.

It is a Question whether Horses do not see, or imagine they see something (like Balaams Ass) when they start at Poasts that never did them Hurt, and take them for some thing that ha's don : though wee cannot fancy, what it should be, nor Guess what it is that put's them into so horrible a Terror, as when they are sayd to be ridden by Hags in the Stable.

HISTORY.

THE Modern Jews in stormes, and Tempests use to set open their windores to let their Messias in.

When a Turk happens to meet with an Emir (or one of Mahomet's kindred) Drunk, he will take of[f] his green Turbant, kiss it with great Reverence, lay it by, and then beat him without Mercy.

William Marise the son of Jeffery Marise an Irish Nobleman was condemnd for Piracy 1265 in the Reigne of Henry the 3d, was hang'd drawn and Quartred, and is the first example of that kinde of Punishment wee finde in history.

Brunhault wife to Sigebert, king of Mets or Austracy committed more murthers, and other horrid crimes; and built more Churches and Monasterys, and gave them greater endowments then any Christian Queen before or since. St Gregory writ many Epistles to her, in all which he highly extols her Piety and Prudence. She was afterward condemnd to be ty'd to the Tayl of a wild Horse, and so was Dragd and torn in pieces. De Serres. p. 81.

The little kingdom of Yvetot (and indeed the least that ever was in the world) in that part of France which was afterward cald Normandy, was erected on this occasion. Clotair the first (of the first Race of French kings) upon good Fryday kild Gautier De Yvetot in his own Chappel at Masse, some write that he might with more freedome enjoy his wife; Pope Eugenius being highly incensd with Clotair for this murther, commanded him (under paine of Excommunication) to make Reparation to the Relations of Gautier, who therefore presently absolv'd and free'd the Lords of Yvetot from all future Homage, Service, and obedience to the Crown of France. And hence that little Territory assumd the Title and Prerogative of a kingdom, which it enjoyd for many yeares, until it was changd into the Name of a Principality, which the Family of Bellay enjoys to this day. id. p. 6 &c.

Although the Tribunes of the People (among the ancient Romans) had a vast and almost unlimited Power, yet it did never extend to the raysing of Armies though frequent Tumults, in which themselves for the most part perished.

The Popes of Rome, to avoyd the Infamy that befell Pope Joane, forbeare ever since to go in Procession in the same Street; as if the Disaster had depended upon the Place then time in which it fel out, for if she had been at the high Alter, at the same time, the same thing had befallen; And all ensuing Popes might with as much reason have forborn to say Mass there any more; But while they provided for the Prevention of Infamy that was never like to befall againe they preservd the memory of one that was past alive, which otherwise perhaps had dy'd long since, And that with no more Discretion then if the succeeding Popes who have more Testimonys than their owne, of their Manhood, should feare if they came into the same Street againe in Procession, they should be deliverd of Children.

The Ægyptian Dervises have sainted the Horse of St George, and plac'd him in Paradise, with the Ass that Christ rod upon, The Camel of Mahomet, and the Dog of the Seaven Sleepers. Rycaut p. 139.

I do not remember in all History any one good thing that ever was don by the People, in any government, but millions of bad ones.

Historys are full of more and more strange things foretold by Aruspicie and Augury in all Ages of the Antients, then by Astrologie though the former were as undoubted Cheates, as the Lying Miracles among the Christians.

Astrologie, Necromancy, Geomancy, Pyromancy Chiromancy and Metaposcopie were all but Fanaticismes in the old Greek and Roman Superstitions, and that which was perhaps as Sottish, Augury, Aruspicy and Omens Orthodox and establishd: From whence we may rationally inferre, that all those were but severall Cheates obtruded upon the Ignorance of the Rabble and the most Sottish and improbable being nearest

to the vulgar capacity prevayld above all the Rest, and are still continued.

The Shepherds of England, and France to the Number of 30000, in our Harry the 3rds time, met to make a voyadge into the holy Land, but they in a smal time dispersd themselves.

Constantine in removing the Seat of the Empire eastward was the first cause of the Distruction of Rome, and all the western Provinces, by exposing them to the Invasion of those vast multitudes of Northern People, without any reliefe but at so great a Distance; this was don by the Artifices of the Popes who at first setting up under the Empire did afterwards in all ages indevour to supplant it. But as the church of Rome first became Catholique and universall by depending upon the Empire, which was then falsly supposd to be so, Since the empire is divided into severall kingdoms and governments, why the Church should not be so to[o], no reason can be given.

Osporco or Hogs-face being made Pope, and displeasd with the homeliness of his Name, causd himself to be cald Sergius, and gave a beginning to that Custome observed by all Popes ever since of Changing their Names at their Elections, as if all that were to Succeed, were to have ill Names.

Cato uticensis lent his wife (after he had Children by her) to his Friend Hortensius, to beare him issue, and after his Death tooke her home again.

A Græcian Prince of the Family of Constantine the great, came (of late times) into Italy, and sold Titles of Honor, by whole sale, to all that would buy them. At Ferrara he made sale of a great Part of the Turkes Dominions, for which he receivd great Sums of money. Comment upon Zecca Rapito.

Diogenes being taken by Pirats at Sea and brought into Crete to be sold for a Slave, directed the Cryer to proclame That if any man wanted a Master to govern him, there was one to be sold. Seing a very ill Archer shoote at a marke, he went and stood before it, because he would not be hit. He dy'd by eating a Raw Cowsheel.

The Popes contributed as much to the Distruction of the Empire, as the Goths and Vandals, and Huns. And the Seditions and Tumults of the People of Rome about their elections, was one of the chiefest Causes of Increasing their Power, and Authority, to that height which it afterwards grew to.

The Turkes are wont to force their Prisoners to drinke wine, and drub them if they refuse it; that when they are Drunke, they ma[y] give them occasion to discover the Truth of what Quality, or Condition they are; and accordingly rayse their Ransoms, or if they have any Designes, induce them by fair or foule meanes in their Drinke to discover it.

The Tartarian women before they were marryd usd to prostitute themselves to all men, and from every one, they had to do with, to receive some small Trifle, which they wore publiquely about their Necks, as a Certificate of their Merits: and she that could show most of these, was reputed the most deserving, and had the fayrest pretences to a great, and Rich husband. And our modern Ladys, who appeare in the greatest Bravery, to Testify the greatnes of their Performances, do the same thing.

The Goths and Vandals were reduc'd to Civility themselves, by destroying it in all others where their Armes prevayld.

Mem: Henry the 4th of France his Hungting Apparitition at Fountainbleau. De Serres p. 760.

In all our Wars with France, The French never overcame the English in any one great Battle; But the English were always victorious, though with far inferior Numbers and all other Advantages. They were often too hard for us small Parties, and surprises, and in such Incounters at length (with our own Dissentions at home) drove us out of their Cuntry under the Conduct of a woman; which whether it were a greater shame for them or us is hard to determine: Howsoever it agree's perfectly with that Character which the Antients give of them. That whensoever they are worsted (as they had

long been in those times) they have less Courage then women, and therefor were Naturally reducd to fight under the Ensignes of the Pucel.

In the second Lateran Councill in the yeare 1215 Transubstantiation was first canoniz'd in the Crowd. Broomt p. 169.

The Saxons, Danes, and Normans That heretofore successively conquer'd Britaine, were all of one Originall, and came all at severall times from Denmarke.

Caligula had a Statue which was every day Drest in the same Habit that he wore himself.

When K. H. 8th had dissolv'd all Monasteries, and turnd the Friers out to grass, the[y] overspred the whole Nation as Chaucers Friers did Hell: And having Nothing to live upon but begging, wheresoever they came to aske an Almes, they raysd so much Compassion in the common People, by bewayling the miserable condition they were in (though the Freedom they injoy'd, and the Plenty they liv'd in, by the Charity of all People, pleasd many of them much better, then the Strictnes of their former Lives) that they were in Probability like to rayse Insurrections, if the King and Parlament had not made the Statute of vagabonds against them, and by that meanes sent them from Cunstable to Cunstable, to the severall Places of their Births, where they were kept from stragling about the Cuntry, to infect the People with dislike of the Government.

Epistles Dedicatory began in the time of Ptolomæus Philadelphus.

Crucifying was the most painfull of all Punishments that ever were invented, for it kild with a most grievious, and yet a lingring Torture, and put to Death with more Paine.

No man was capable of being a Persian Magus that was not begotten by a Son upon his owne Mother. Avenimenti D'Erasto p. 153.

Pope Paul the 2d (a venetian by birth, and bred a

Merchant) Declared all those Heretiques that should in earnest, or in Jeast, pronounce the word Academy, or university. De Serres p. 920.

The Ages wherein our Henry the 5th, 6th, and Edward the 4th lived and some yeares since, were much more given to Rebuses and Devises then the modern, the Reason I suppose to be the Disuse of Tilting.

Guicciardine writes that the walls of Bologna were blown up in the Aier so high that the Soldiers within and without the Town, could see one another under it &c. which was not Possible to be don, for the smoke of the Pouder could not but cast a mist before their eies, too thick to be seen through.

The Roman Historians (as Livy, Salust and Tacitus &c.) use no Passion nor Partiality in Discribing the Actions of those Parties they dislike or favour, but commonly bring in some eminent Persons then in Action, who in their Orations or Counsels freely discover the Good, and evil both of the one and the other Faction, in which they seem to spare neither, but only to regard Truth. Much unlike the Historians of our Times, who very indiscreetly use to discover their own Inclinations, and having made themselves Parties, do justly deserve the misbeleife of their Readers.

In Persia those that appeal to the Emperor himself, put on vest's of white Paper when they deliver their Petitions: To signify The Agravation of their Injury is not to be described but in as much Paper as wil cover their whole Bodys. Ricault p. 46.

Quære whether the Persians use white Paper, for they write always upon Green.

The Frenchmen have in late Ages been always beaten out of their Conquests by the People they subdu'd, being Impatient of their Insolence and Tyranny. As in Constantinople, Sicely, Naples, Millaine Flanders &c.

The Spaniards overcame the Americans, by wearing the

Shapes of Lyons, Dragons, Tigers, Beares, and Devils in their Helmets, which the Poore Ignorant Creatures took for their Heads and faces, and had not courage to endure the sight of them.

Childeric the 2d King of France began his Reign well, but ended it ill, contrary to his Predecessor Chilperic, who began it ill and ended it well.

Charles Martel was Bastard to Pepin Maistre Du Palais, by Apayde a Concubine which he kept in his wifs time.

In France those great Lords that have Haut Justice, or Regal Power within their own limits, use to distinguish their Qualitys as Dukes from Earls &c. by the Fashion of their Gallowses. Cotgrave in the word Gibet.

They that affirm the Northern Cuntrys to abound with People more then the South, because great Multitudes have from thence invaded the warmer Climats, as Goths, Vandals, Huns &c. Do not consider what great Numbers of People fled from the Romans Northward as they extended their conquests that way, and by that meanes renderd those Parts exceedingly Populous, from whence many yeares after they dischargd themselves (in the Declination of the Empire) upon the South : for since those times wee do not finde them to abound with such Numerous Breedes.

Queen Elizabeth placd Officers at every Gate in London, to cut the Ruffs of all men that past, that were above a Nayl of a yeard deep, and break their Rapiers that were above a yard long.

Buck a Herald and Antiquary wrot the life of Richard the third with partiality because he founded the Heralds Colledg.

Charles the 5th caused Prayers to be Publiquely made in all his Dominions, for the Popes Delivery, whom he himself held in Prison, and might have Deliverd when he pleasd : So our H : 7th caused his Spies and Intelligencers whom he sent abroad as Fugitives, and pretended Revolters to be solemnly cursd with Bel, Book, and Candle, at Paules.

When the Saxons had driven the Brittanns into the western Parts of this Ile, It is more then Probable, That many (especially those that profest Religion and Learning, and were therefore most unfit for war) fled for their greater Security into Ireland, (As the Veneti did into those Ilands of the Adriatique Sea, when Attila invaded Italy) and carry'd with them that Learning and Knowledg which the Romans had in so many yeares planted here; For when it was utterly extinguishd in this Iland, it flourishd at so high a Rate in Ireland, That after Peace had reduc'd the Saxons themselves to christianity and Civility, they were forc'd to send their Children to be instructed in Religion and Learning into Ireland.

The Roman Emperors gave the Eagle for their Armes, untill the Division of the Empire into East and western, and then the Spred-Eagle with 2 heads came in.

The Story of Godfry of Bullon Routing six hundred thousand Saracens in one Battle, after he had taken Hierusalem and was crownd King of it, was like the painting of the Saracens heads, bigger and more terrible then the life: For it is incredible they should be able to bring so many men together, considering what Numbers had been slaine before, besides those vast Multitudes dispersd in Afrique, and those not many yeares before destroyd by Charles Martel.

The Antient Britaines having been beaten out of their Cuntry by the Saxons, and the weakest and most impotent flying into the Mountaines, for Protection; They had leasure to reflect upon great losses, and the Cruelties they had sufferd from their enemies, which produc'd so great a chagrin, and ill humor in the whole Nation: that all their Posterity after so many Ages have a Tincture of it to this day. And that is certainly the Reason why they are generally so passionate and Cholerique.

Bodin admires Guicciardine for the best of Historians, and cals him Parens Historiæ, but in the end of his Encomion discoveres the true Reason of it, when commending his Ingenuity and Candor, he say's he was so just to Truth, that

speaking of the Original of the French Pox he takes the Scandal of[f] that Nation, and very impartially lay's it upon the Neapolitans.

Tully may seeme to have been a good Naturd Man, because he defended far greater Numbers then he accusd, and writ very many of his familiar Epistles in the behalfe of Men in Distresse, and no doubt was as honest as it is possible for a Statesman to bee.

The Italians hate the French naturally, as the French do the English, and both for the same Reason, for having been a little too ruggedly handld by the Ancestors of both, although many Ages since.

Men have sayld round about the Earth East and West severall times and yet know nothing of the Longitude: But North and South is impossible and yet there is nothing more Certainly know[n] then the Latitude.

The Scripture set's no ill character upon Solomon for having such a large Number of Concubines; but deliver's it only as an Argument of his Greatnes and magnificence; But lay's a greater blame upon his wife, who did him more mischief then all his Mistresses, in Perswading him to change his Religion for Idolatry, in his Doating old age.

The 70 Disciples, that Christ sent abroad to Preach, went in the Habits of the Philosophers of those times, with Scrips, and Staves, and coarse Habits, that scarse coverd their Nakedness, not unlike some orders of Friers of our Times; Only the Philosophers profest no Mortification, nor Piety, nor Devotion, but only pretended to wisdom, as Friers do to Holines and both much at the same Rate, of Folly, and Hypocrisy.

William the Conqueror destroy'd the Cuntry, and turnd it into Forrest, that entertaind him at his Landinge, that it might never be in a Condition to do so to any other Invader, for to oblige or Disoblige Princes, is equally Dangerous to those who have Power to do both.

Those 7 cities of Greece that strove which should be the Native Place of Homers Birth, Did themselves, and him, no great Honor (though they designd nothing else) For they did but Declare, That either He was in his Lifetime, so obscure, Or they so Barbarous, as not to take Notice of him, till so many yeares after his Death.

The Indians of Moabar allow of no mans Testimony that drinke's wine, or goes to sea. Marco Polo 117.

The Rabbins interpret Sampsons grinding in a Mill to serve the Philistians to signify ploughing with their Heifers.

PHYSIQUE.

MOUNTEBANKES and Quacks who have to do with the Meaner Rabble are faine to set up their Bills, and in them allow a larger Dose of Lying and vapouring, and pretend to greater Cures, then any Learned Physitian will undertake to performe, who having to do with People of better Quality, and understanding, hath not that Necessity to brag, and Ly, as those who have nothing else to introduce them : for having past the Test by their Studyes and Degrees, it is sufficient to satisfy those that have but ordinary Sense, and Reason that they cannot but understand more in their Professions, then those that are utterly Ignorant.

Christ told the woman whom he Cur'd, That her Faith had made her well, But the Faith of Patients in the Doctors, and Emperiques of our times, is often found to be the Cause of their Distruction.

Among all Diseases incident to Mankind, Three Parts of Four are so Naturally curable (except in Epidemical Maladys) that they recover of themselves, (especially in Places where there are Few Physitians). And of that 4th, one half at least miscarry, either by Disorder, or want of Necessary Help, and Care, or too much : so that there is but one 8th that is Naturally Mortall. As for the Rest, whatsoever Course is usd, either by Applycation of Med'cines that do no hurt, or charmes that do as little Good ; The Cure never fayle's to be Imputed (though don by Nature) to that which was last usd. And that is one Reason, why there are so great varietys of Med'cines (especially among Empriques, and old women) for one, and the same Disease of all which not one Perhaps ever wrought the Effect ; But only hapned to be apply'd at that time, when Nature was doing her own worke ; and so carryd the Credit of the Cure from her. While the best and most proper Medcines in Nature, being apply'd to incurable Diseases, are as falsly supposd to Kill, and as idly layd by, as the other are receiv'd.

Physitians believe themselves discharg'd from keeping the Counsels of their Patients in Scandalous Diseases, as long as they are not pay'd for their Cures, that they may gaine Reputation at best, if nothing else, for the Paines they have taken.

Chirurgions that cut men of the Stone, use to carry stones in their Pockets, to pretend to pull out of mens Bladders, where they finde none, that they may not be discover'd to have beene mistaken. As those who use to open Dead Bodies, are wont to counterfet the signes of those Diseases in their Inward Parts, with which they had before declard them to be affected only to save their Credit, and Deceive the world.

PRINCES AND GOVERNMENT.

GOVERNMENTS like Natural Bodys have their times of growing Perfection and Declining, and according to their Constitutions, some hold out longer, and some decay sooner then other, but all in their beginings and infancies are subject to so many Infirmities and Imperfections, that what Solomon sayd of a Monarchy, Wo to that Kingdom whose Prince is a Child, may be more justly sayd of a new Republique and wee may with as much reason say, Wo be to that People that live under a yong Government, for as both must of Necessity be under Tutors, Protectors, and keepers of Liberties, untill they can give the world an accompt that they are able to govern of themselves (which a Prince do's in fewer yeares then a Republique can in Ages) the People always suffer under so many Lords and Masters, and though a Foundation of Liberty be layd the Fruition of it is for after Ages, like the Planting of Trees, whose shade and fruite is only to be enjoy'd by Posterity: For what Protection can a Nation have from a Government, that must it self be protected? That must maintaine Guardes, and Armes at their own Charge, to keepe themselves in obedience, that is, Slavery, untill in Process of time by slow degrees, that which was rugged at first become's gentle and easy. For as that which was Tyranny at first do's in time become Liberty, So there is no Liberty but in the beginning was Tyranny. All unripe fruite is harsh and they that live in New built Houses, are apt to catch Diseases and Infirmities. Nor is it possible to settle any Government by a Modell that shall hold, as men contrive Ships and Buildings: For Governments are made like Naturall Productions by Degrees according as their Materials are brought in by time, and those Parts of it that are unagreeable to their Nature, cast of[f]. No two Nations in the world have exactly the same Government, nor all Places the same in any one.

Governments managd by unwise Ministers miscarry like Ships that perish in Shallow waters.

That Justice that is say'd to establish the Throne of a Prince, consist's no less in the Justnes of his Title, then the Just administration of his Government, for an unjust Title cannot be supported but by unjust meanes. And for want of this all our late usurpations miscarrid.

Princes ought to give their Subjects as much of the Shadow of Liberty as they can for their lives, but as little of the Reality of it, if they regard the Safety of themselves or their People.

The Ambition of some men, and the wants of others are the ordinary causes of all Civil wars.

All Princes are sayd by Lawyers, not to be able to do Injury, because they are above the Punishment of it: But when they have lost that Prerogative, the Injuries they do, become greater then those that are committed by private Persons. For it is to no purpose to take notice of the wrongs they do, as longe as they cannot be cald to an account.

He that fights against his Prince want's the Humanity of a Dog, that being a Creature intended by Nature for the service of Mankinde, will not be brought to do any thing so averse to the morality which all those ought to have, whom he is designd to live under, as by any meanes to fall upon his Master.

He that keepe's a watchfull or vigilant eie upon that mans Interest, whom he is to treate withall, and observes it as the Cumpasse that generally all Men steare by, shall hardly be deceivd with fair Pretences.

Principles of Justice, and Right have chiefly relation to the general Good of Mankinde, and therefore have so weake an Influence upon Particulars, that they give Place to the meanest and most unworthy of Private Interests.

The Deserts of Good men do not produce so bad effects being unrewarded as the crimes of evill men unpunishd: For good men are but discouragd but the bad become more perverse and wicked.

Rebellions are always found to be most Frequent under weake Princes.

Rebels have been used in this kingdom like Sinners in the kingdom of Heaven, where there is more Rejoycing over one Sinner then forty Just men that need no Repentance.

When Princes and Great Persons dy, as their Bodys use to be opend and the Soundnes or infirmitys of their Inward Parts exposd to a strict Scrutiny: so are their Actions, and abilitys, and the Integrity, folly or wickednes of their Lives freely layd open to the view of their severest enemies, and reduc'd to the Inquisition, and Censures of the meanest of their Inferiors.

It is Safer for a Prince to tollerate all Sorts of Debauchery, rather then Seditious meetings in Conventicles: As those that have the Stone, the Gout or Consumptions are not shut up, because their Diseases are only hurtfull to themselves; But those that have any contagious Maladys, that [are] apt to spread, and infect Multitudes, are with all Care to be shut up, and kept from Conversing with others, whom their Distempers may indanger, and in time Propagate among the People.

The worst Governments are the Best, when they light in good Hands, and the Best the worst when they fall into bad ones. So the worst Governments are always the most chargeable, and cost the People Dearest: As all men in Courts of Judicature, pay more for the wrongs that are don them then the Right.

If the Christian Roman Emperors had made themselves Bishops of Rome, as their Predecessors the Pagans very wisely did, they might perhaps have preservd the Empire to themselves, and their Posterity to this day: But by trusting the Popes with that unlimited Power over the Consciences of all men, they deprivd themselves of the greatest Part of their Power, and Authority.

The two best of all the Roman Emperors, Titus and Marcus Aurelius, were so unhappy as to have the one a whore to his mother, and the other to his wife.

The Emperor Vitellius usd to invite himselfe to two Dinners in one Day. Sueton.

The vices of Tyrants run in a Circle and produce one another: Begin with Luxury, and Prodigality, which cannot be supply'd but by Rapine. Rapine produces Hate in the People, and that Hate Feare in the Prince, Feare Cruelty, Cruelty Dispair, and Dispair Distruction.

When our Edward the 4th had raysd a very great Army to invade France, at the Request of the Parlament, who had given him vast Sums of Money, to beare the Charges of it, Hee carryd over with him 12 of the most Powrfull men in the House of Commons, out of Respect (as he pretended) to the Parlament, and to make use of the Advice of these (in the management of the war) who were to supply the Charges of it. But really out of Designe to inforce the French king to buy his Peace as deare as was possible, and put both that money and what the Parlament had given him into his Purse. And to bring this the easier about: He gave private Orders to all his Quartermasters to dispose of those members (to whom in Publique he alway showd a very great Respect) in the worst Quarters they could possibly finde out in all their march, That when he came to treat with the French, Those Parlament men (tir'd with the Inconveniences they perpetually indur'd) were the most importunate Solicitors with the King to make Peace with the Enemy, which after much Importunity he at length as only at their Request condiscended unto and made them his Instruments to beg that of him, which though he eversomuch desir'd, he knew not how to effect any other way. De Serres.

Princes that have lost their Credit, and Reputation, are like Merchants, inevitably destind to Ruine: For all Men immediatly call in their Loyalty, and Respect from the First, as they do their Money from the Later.

Crafty Princes use to Imploy the most Covetous, and Insolent Stats-men, they can possibly select out of all their subjects, That when they are become odious by oppressing, and discontenting their People, they may acquire the Opinion of

Justice, by making them Sacrifices to the Publique Hate, and inrich themselves by Confiscating the Estates they have gaind by Robbing them and their Subjects.

For if Governments were manag'd to the Best Advantages, of the Joynt Interests of Prince and People, it would not be so often out of order, nor so Difficult, to be Preserv'd as it is, where Men had rather hazard the Ruine of all, by perpetuall Practizing of little Tricks, and Cheates, then Trust to plaine Honesty and Integrety: And by Dividing the Publique Interest, and ingaging the one Part to prey upon the Other, had rather inrich themselves suddenly by sharing in the Spoyles of both, then fayrly, and Softly gain twice as much with Justice Honor and Safety. So unwise are all Wicked men, that had rather Comply with their own Inclynations then their Security, and venture all, to gaine a little their own way, then indure to be honest at a far greater Rate.

All wise Princes have ever usd to instill into their People, a Contempt, and Hatred of Forraine Nations, to render them the more united among themselves. For those who are persuaded that another Nation is wiser, or valianter then themselves, do really make them such. And a Prince, that admires Forrainers, and dispise's his Native Subjects, cannot possibly finde out a nearer way to ruine his own Interest, and at the same time do's but instruct them to undervalew him; For all Nations and the greatest Part of Particular Persons, do naturally believe themselves undervalewd by the Immoderate Prayses of others, although they are true, and have no way so ready to relieve themselves, as by contemning his Judgment who preferd others before them, and how just so ever it bee, had rather believe him mistaken then themselves. And although it be a vice in Particular Persons to overvalew their own Abilities, it is not so in greate Multitudes, whose false Perswasions have a greater Power over them then those that are true. And therefore all Great Generalls of Armies in their Speeches to their Souldiers before great Battles, have always one Constant Common Place to encourage them by magnifying their own valour, and disdaining the Cowardise, and weaknes of their Enemys; For Panique Courages may be raysd as well as

Panique Feares, and although the Reason of both be equally insignificant, yet the effects are Prodigiously different. And hence it is that the Spaniards who believe themselves (though falsly) to be the best soldiers in the world, have sometimes provd much better then they Naturally are, and without that Proud Conceipt of themselves, had been found much worse. The Chineses whom some believe to be the most Ingenious People in the world, were so carefull to avoyd the Infection of Strangers, that they would suffer none to enter into their Cuntry, but brought their Goodes to the Frontiers, to trade with Merchants that came [from] al Parts to traffick with them. The Jewes disdain'd all Nations but themselves, And held it a Sin and breach of their Law to converse with them, and by that meanes raysd the Grandure of their little Cuntry much above it's intrinsique valew. The Greeks and Romans esteemd all Nations Barbarous but themselves and while they did so easily subdu'd them: But when the later began to make Forrainers free of Rome, and receivd their Customes and manners into the mode they were in a short time Ruined by those very People as soon as they began to esteem them, whom they had always vanquish'd as long as they disdain'd.

All Governments are in their Managements so equall, that no one has the advantage of another, unless in Speculation, and in that there is no convenience that any Particular Modell can Pretend to, but is as liable to as great Inconveniences some other way: In so much, that the worst of all Governments in Speculation (that is Tyranny) is found to be the best in the Hands of Excellent Princes, who receive no advantage from the Greatness of their Pow'r, but only a larger Latitude to do Good to their Subjects, which the best Constituted Formes, that is, the most Limited, do but deprive them of, and ty them up from Doing Good as well as Hurt.

Though Common wealths are so much worse rewarders of those that serve them best, that many have perishd for nothing but the overgreatnes of their Merits; yet they are generally better serv'd then Princes, that give the greatest incouragements both of Honor and Profit, not only to themselves, but their Posterity. In which Republiques are so Defective, That

the Greatest that ever was (the Roman) had not Power to make the most Deserving Plebeian, a Patrician : And were so far from being able to confer the Honor of Nobility on any that were not born to it, That if a great or Rich Plebeian adopted a Patrician his Heir, He lost all the Honor and Priviledges of his Birth.

Princes have great Reason to be allow'd Flatterers to adore them to their Faces, because they are more exposd to the Infamy and Detraction of the world then the Meanest of their Subjects : otherwise they would be dealt with very unequally, to be bound to all the Infamy true, or false, that can be layd upon them, and not be allowed an equall freedom of Prayse to qualify it, for though he may be abusd at any man's Pleasure he cannot be flatterd without his own.

As the meanest virtues of Excellent Princes do really deserve greater Admiration then the Highest of any Private Person can possibly arrive at ; because they do not only pas through Greater Difficulties but extend to greater Numbers, and oblige the world more : So are their vices more odious, and give a worse example to mankinde, then the most horrid of any Private Person can possibly do. And therefore one of the most Antient Religions that we finde in the world, was nothing but the worship and Adoration of some excellent Princes after they were Dead, whom Posterity made Gods, And by Custome first, and Interest after, obligd all men to adore. And hence it is that the Romans built Temples, and Alters, to the Dead Emperors, which though it may seem strange to us, was no New thing to them, but according to the Doctrine and Practice of their Religion in the most pure and Primitive times.

Princes whose ordinary Money is Silver, and Gold, are like Person[s] of Quality that are serv'd in Plate ; But those that coyne base Money, are like those of Inferior condition, that are serv'd in Pewter and baser Mettles.

Those that depose Princes, and set up others on their Thrones, do after a while find themselves so much mistaken

and unsatisfyd in their New Masters, though of their own election, that they afterwards desire nothing more then the Restouration of those whom they pul'd down before. This appeares by our own Histories of Edw. 2. Rich. 2. Hen. 6. Rich. 3. Ed. 4. Hen. 7. Though the fault perhaps ha's not been in the New-raysd, nor old Deposd Prince, but their own insatiable expectations and perpetuall desires of Change. For H. 6. was a most Virtuous, and Religious Prince and such a one as could never upon his own account, disoblige his People, and yet he came to a most unhappy end.

A Tyrant is a Monster or Prodigy born to the Distruction of the best men, as among the Antients, when a Cow calf'd a monster, great numbers of Cattle, that were fair, and perfect in their kinde, were presently sacrificd to expiate and avert the ominous Portent.

Dull-witted Persons are commonly the fittest Instruments for wise men to imploy, if they have but sense enough to observe Directions, the Speculation of such into the Reason of Affayrs being unsafe, and their Knowledge of why or to what end they act, as unnecessary as it is for a saw to know what it Cut's.

Publique Actions are like watches that have fine Cases of Gold, or Silver, with a windore of Christall to see the Pretences, but the Movement is of Baser Mettle, and the Original of all (the Spring) a Crooked piece of Steel : So in the Affaires of State, The solemn Professions of Religion, Justice, and Liberty are but Pretences to conceale Ambition, Rapine, and usefull Cheate.

Princes that make choyce of their officers out of affection, Fancy, and Inclination ; or because they are usefull, and Serviceable to their Pleasures, or vices, and not for their fitnes and abilitys for their Imployments, must of necessity be ill-servd. For such men never regard the Interests and utilitys of their Masters, because they were never regarded by themselves, as the Causes of their Preferment, but apply them selves to that which first raysd them, Their Humors, Fancys or Infirmitys, as all things are nourishd by that which bred them.

If Princes could not confer Merit as well as advancement on their Favorites, the world would be many times mightily mistaken.

There is no better way to Judge of the Naturall Temper of any Nation then by the severity of their Criminall Punishments, For where great Cruelty is used, there must be great, and incorrigible offences to cause it: And therefore Impaling, Breaking on the wheel, Boyling in Oyle, and Torturing before Conviction, which are never usd with us, may seeme to be Arguments, That the English Nation is not naturally inclin'd to such Barbarous Crimes, as others are, where such Punishments are necessary to preserve the Publique Peace.

The Present Government do's by the late Rebels like the kingdome of Heaven, that is better pleasd with the Conversion of one Sinner then ninety nine Righteous Persons that neede no Repentance, where Perhaps our Converts esteeme their Reconciliation no better then an Apostacy.

The Kings of Great Britaine put the Armes of France always before those of England in their Coynes: though in the Inscription France is always written after Scotland.

Weake Princes are commonly dispised themselves, and yet those they do but favour, much esteemd and apply'd to.

The wisdom of the Law consist's most in admitting all the Petty mean, and reall Injustices in the world, to avoyd Imaginary great ones that may perhaps fall out; and though it be sayd to bee the wisdom of many ages the Knavery of them all is grown up along with it.

The Greatnes of the Nobility and Gentry of France depend's upon more meane and little Supports then that of the English. As their keeping of Publique Ovens, as some Lords do, and force all their Tenants to pay for the Baking of their bread. Permitting none to keepe Bulls but themselves, and takeing money of their villaines for the bulling of their Cowes.

The chiefest Art of Government is to convert the Ignorance, Folly, and Madness of Mankinde (as much as may be) to their own good, which can never be don, by telling them Truth and Reason, or using any direct meanes; but by little Tricks and Divises (as they cure Mad men) that worke upon their Hopes and Feares to which their Ignorance naturally incline's them.

He that supposes he may be a Statesman without understanding the Humors, Dispositions, Tempers, and Abilities of all men that he has to do withall, and some knowledge of the Historys of past times, is as much mistaken as he that thinke's to be an able Physitian, without understanding Anatomy, and the Constitution of mens Bodys, and the Truth of their Infirmities, that he may know how to apply his Remedys accordingly. And as it is far more usefull to unriddle the true State of Diseases then of Health, So it is to discover the Infirmities and weaknesses of men, then their Abilities, and Perfections, and to make observations upon the Nature of Sick men then those that are Sound.

The ill Constitution of the Roman Common wealth may seeme to have contributed very much to the great Increase of their Empire. For the Temper of their Government being such as would not indure one yeare's Peace, but those Perpetuall Factions (that Naturally grow out of it) betweene the Nobility and the People always broke out into Tumults, and Civil wars, They were compeld to divert that inconvenience (for nothing else could) to carry their Armes abroad. And though they attempted many Reformations, and try'd a world of experiments, they all provd in vaine and worse then to no purpose.

The king's Money is like one that is committed close-Prisoner: All those that have any Relation to it by Right, are kept from it, and those only admitted that come to betray it.

There is no Difference betweene a Government that is manag'd by Law, and one that is maintayn'd by Force, but that the one oppresses in a Gentle, and the other in a Rugged way.

Princes that have the Command of other men, have lesse

freedom themselves then the meanest of their subjects, and are ty'd to greater Reservations and forbearances then the rest of mankinde. For just so much Respect as they show to the Publique opinion of the world, wil the world have of them, and no more.

Princes that govern unwisely, are commonly punishd with as foolish and Ignorant Rebells, that pay them in kinde.

If the Power of our House of Commons were in any one Single Person, it would easily devour all the Rest, and convert them into it self, as it did when it was but in few handes, for the Power of the Purse has naturally a greater Command then any other. But nothing keepe's it within its Boundes so much as being divided among so many Persons of equall Shares, who like all Crowds do but hinder one another in all things that they undertake. For an Army of all Commanders would be in a worse condition then one that has none at all, And though Solomon say's in many Counsellors there is strength, it is but like that of a Beast that Knows not how to make use of it.

Among all the Arts of Government, There is none more considerable (though commonly less regarded) then that Knowledge and Judgment in Persons, that is requisite to make a true choyce of mens Abilitys, and Fitnes for those Imployments, to which they are design'd, which is of so great Consequence that it is Impossible, that any thing in the Affaires of Princes should succeed well without it; And so certainly prosperous where it is well don; That some Princes of the weakest Talents only by the Fortunate choyce of their Ministers, have reignd in as great Prosperity, and Happines, as those of greater wisdom, and Politie in the world's esteeme, who have either neglected, or Mistaken this most necessary Part of the management of all their Affaires. For it is an ill Signe of a Skilful Artificer That he do's not know how to make a Choyce of his Tooles, the chiefe thing, which all those who are arrivd at any Perfection in any Art, are most Curious in; and all Bunglers neglect: For he that do's not weigh the Ballance, before he examine's any thing in it, shall have but a bad Accompt of what he proposes to himself.

Where the People have the Choyce of their Officers, the very opposition and faction, that is usd in all their Elections, do's for the most Part produce a better Scruteny of men's Abilities, then Princes use ; who commonly do it merely out of Favour, or the False Perswasion of Favorites.

Taking of Counsel is like taking of Physique, and as in Physique no man ought to consider the pleasing of his Pallate and Gust : No more ought he to refuse those Counsels (if he expect any good from them) that do not please his Humor, as most men commonly do, and never finde the mischief they do themselves untill it is too late. For pleasing Counsels are generally the worst sorts of Flatteries, and seldom fayl to ruine all those, who naturally incline to them ; as few Men ever attaine to that excellency of Reason, and Judgment that is requisite, to make them Proof against their Pleasing Insinuations.

The greatest Empire that ever was (the Roman) increasd by, not only tollerating, but Imbraceing the Religions of all Cuntrys they had Conquerd. But when they were grown up to their Height, and began to persecute the Christian Religion (as they seldom did any other) they declin'd, untill afterward becoming Christians themselves, and then persecuting all others, they fell by Degrees to that little, that is now left of them.

Among the many Arguments of the worth and Bravery of our Ed. 3d one, and that no meane one, was the great kindenes and Affection he had for his excellent Son the Black Prince : whose Death he tooke so grieviously that in a short time, it causd his own : When other Princes of less virtue, and consequently more inclin'd to envy, would rather have remov'd him out of the world, before his time, then indur'd the Sight of that glory, which he had justly purchac'd to himselfe : As many other Kings have don both before, and since, esteeming the virtue and merits of their Heires, not only a Blemish, and ecclips, of their own ; but dangerous to the safety, and free enjoyment of their Crownes, and Empire. For men are sayd to have overcome Envy, not only because their Actions are grown too big for the Emulation of those, who are mean

enough to be capable of Envy : But because they are themselves above all Causes of Enviing others : or else so much below it, that they have no pretence, or Title to any thing that can deserve it.

The Preferment of Fooles, and undeserving Persons, is not so much an Honor to them, as Infamy and Dishonor to those that Rayse them : For when a Prince confer's Honor on those, that do not Deserve it, He throws it away out of his own Stock, and leave's himself so much the lesse, as he part's with to those that want merit to pretend to it ; and by that ill Husbandry, in time leave's himself none at all, to pay those to whom it is Due. For though a Prince be sayd to be the Fountaine of Honor, it is easily exhausted, when he lets it run lavishly, without Care, and Consideration, like a Coronation-Cunduit to intoxicate the Rabble, and Run in the Canell.

Statesmen do commonly crowd themselves into great Imployments, rather out of their Itch, and Inclination to be medling in Affayres ; then their Abilities to understand, and manage them. For they intrude, and Presse themselves into Bus'nes with greater Importunity, then those, who are much fitter for it : And commonly the more uncapable they are of it, the more they hanker, and longe for it, As all men Naturally desire those things most, that are most deny'd them. Yet they have one advantage, above those that are wiser and that of no meane importance ; For no man can guess, nor Imagine, beforehand, what Course they will probably take in any Busnes that occur's, when tis not uneasy to foresee, by their Interests, what wiser men are like in Reason to designe. But as Houses are oftener set on fire by chance, and Negligence, then Designe, so are Governments by the Ignorance and sottishnes of those who have the management of them, and both are no way so easy to be extinguishd as by being blown up.

Princes and Governours have great Reason to avoy'd and depress Men of Penetrating and smart wits, especially if they have Integrity, and Honesty. For the Imprudence and extravagancy of their Actions are not fit to be exposd to the view and censure of such men, to whom they cannot but appeare in their most Deformd and Sottish Characters.

CRITICISMS UPON BOOKS AND AUTHORS.

HE that believes in the Scriptures is mistaken if he therefore thinkes he believe's in God; For the Scriptures are not the immediate word of God, for they were written by Men, though dictated by Divine Revelation; of which since we have no Testimony but their own; nor any other Assurance, we do not believe them because they are the word of God; for wee must believe them, before we believe that which wee receive only from them. And if we believe God, because wee believe them, we believe in him, but at the second hand, and build the Foundation of our Fayth in God, upon our Fayth in Men. So if we imagine we believe in God because we believe in the Scriptures, we deceive ourselves; for if I tell a man something of a third Person which he believes, he do's not believe that third Person, but mee that tel it him.

He that appeares to be of no Religion may perhaps be as much a wel-willer to Dishonesty as a Religious Person, but can never have so much Power to commit any great, or considerable mischife; For he that bespeake's every man's Distrust, shall hardly be able ever to deceive any. If such Men intend any hurt to Mankinde, they are very unwise to deprive themselves of the Power of acting it; and loose so many advantages which the mere Pretence of Religion would put into their handes. *For the Saint and the Hypocrite* are so very like, that they passe all the world over undistinguishd: the difference being only in the Inside of which we have no guess (until it be too late) but by Symptomes that commonly *bely both*. All wee are sure of, is; that the Hypocrites are the greater Number, more devoutly zealous in appearance; and much more crafty then those that are in earnest.

Guevara Antiquary to Charles the 5th in his Epistle to him speake's of an old Coyn of an Ægyptian King, the Ancientest

that ever he saw, that had a Latin Inscription upon it. Much like the Stagg some yeares since sayd to be kild, that had a Coller found about his neck with *an English Rhime* written in it by Julius Cœsar.

Preachers may seeme to be the greatest Truants in the world, for they skip over the Noble Booke of Nature, and since they cannot understand it, most ignorantly rayle at it.

Physick may seeme to be much honester then Law in the Practice, for a Physitian has to do but with one man (in relation to himself) at a time, and may cure him without Poysoning another. But a Lawyer cannot do one man good, without indevouring at least to hurt another; for if it were Possible for him to confine himself always to the Right side, he would hurt himself instead of his Client, which no Lawyer was ever known to do.

When two or three Speake a forraine Language together in company with others who do not understand it, They would have all they say pass for witte, for whatsoever any one of them say's, the rest allways applaud.

Lawyers have no kindenes for the Statute-Law, but take all occasions to depress it, and advance the Common-Law, because it give's them a greater Latitude to do what they please, and is more capable of serving all purposes, without being understood by any but themselves: Just as the Catholiques do by the Scripture which they do not love to heare of; but prefer Tradition, as the more certaine, because it never fayles to serve all occasions that can fall out, much better then that which is written and so publiquely known; that it is impossible to corrupt or falsify it, to comply with all Advantages, as they may do by Tradition. And therefor they are forc'd to interpret the Scripture not by the sense and meaning of the words, but the Customs and Practice of the Church, otherwise no booke in the world could say more against them.

They that call living Princes Divi in imitation as they suppose of the Romans, commit a gross Error; for the Antients

never gave that Title to any before they were Dead and Canonizd.

No less mistake are they guilty of who writing Epitaphs in our times usually inscribe them Viatori in imitation of the old Romans, which they have no reason to do ; for the Tombes of this age are Commonly in Churches, and the Romans usd that Forme because theirs were ever in the high-ways ; by which Travellers past.

The like error may be observd in Lucretius (Lib. 1 p. 11) who make's the Moysture that hangs on Stones an Instance of his vacuum, which rather proceed's from their Solidity, that wanting pores do's rather keepe it out then let it out.

Persius also commits a very great Absurdity, when laying the Scœne of his 4th Satyr in Greece, and bringing in Socrates reproving a yong States-man, he make's him call the Grœcians *Quirites*.

Allegories are only usefull when they serve as Instances, to illustrate Some obscure Truth : But when a Truth, Plaine enough, is forcd to serve an Allegory, it is a prœpostorous mistake of the end of it ; which is to make obscure things Plaine, not Plaine things obscure ; and is *no less foolish, then if wee should looke upon things that ly before us with a Perspective, which is so far from assisting the sight, that it utterly obstructs it* beside the Prepostorous Difficulty of forcing things against their Naturall inclinations, which at the best do's but discover how much wit a man may have to no purpose ; there being no such Argument of a slight minde as an elaborate Triffle.

He that would write obscure to the People neede's write nothing but plaine Reason, and Sense, then which Nothing can be more Mysterious to them. *For those to whom Mysterious things are plaine, plain Things must be mysterious.*

They that have but a little wit are commonly like those that cry things in the Streets, who if they have but a Groats worth of Rotten or stinking stuff, every body that comes nigh shalbe

sure to heare of it, while those that drive a rich noble Trade, make no Noyse of it.

They are much mistaken who Say the Minde of Man performes any thing wholly without the Senses, because in Dreames and meditation when the minde is Busy, the Senses are lockd up. For that is no further true, then that the Minde do's then worke upon that, which it had before receivd from the Senses; and we may as well say the Stomach dos something without the Mouth, because it concocts, and digests when wee do not eate, which it never could do if wee had not eaten before.

Among so many Millions of Errors, and Mistakes, as are to be found among Authors I do not remember any one that is grounded upon the Deceit or Misreport of Sense: For I never met with any man, that would undertake to prove, that objects are really lessend by Distance because they appeare to be so.

When the Rude Antients heard their own voyces in Solitary woodes repeated by the Eccho, and could see no Person appeare, they supposd there were certaine invisible Inhabitants whom they cald Faunes and Satyrs, and lest they should be unprovided of Ladys and Mistreses they devisd Nymphs Driades and Hamadryades for them. This appeares by Lucret. lib. 4. p. 95.

Hard Students, and great Artists are commonly most Ignorant in those things that border upon their Arts, and Professions. As Priests and Lawyers of Morality, Practicall Men of Speculation, and the Speculative of Practice.

Lucretius is mistaken in saying the Memory sleepes with the Body, for wee only, or at least for the most Part, dreame of things that are suggested by the Memory, and if that were fast a sleep no man could remember his Dreames. There is nothing that sleepe's soundly but only Reason and the Senses that are the Informers of it.

Men of the quickest apprehensions, and aptest Geniuses to anything they undertake, do not always prove the greatest

Masters in it. For there is more Patience and Flegme required in those that attaine to any Degree of Perfection, then is commonly found in the Temper of active, and ready wits, that soone tire and will not hold out ; as the swiftest Race-horse will not perform a longe Jorney so well as a sturdy dull Jade. Hence it is that Virgil who wanted much of that Natural easines of wit that Ovid had, did nevertheless with hard Labour and long Study in the end, arrive at a higher perfection then the other with all his Dexterity of wit, but less Industry could attaine to: The same we may observe of Johnson, and Shakespeare. *For he that is able to thinke long and study well*, wil be sure to finde out better things then another man can hit upon suddenly, though of more quick and ready Parts, *which is commonly but chance, and the other Art and Judgment.*

The Aristotelian Philosophy is like a virtuoso's watch, that Controwles the Sun.

A logician, Gramarian, and Rhetorician never come to understand the true end of their Arts, untill they have layd them by ; as those that have learnd to swim, give over the bladders that they learnd by.

Some men have declard against Aristotle, not so much because he was in an error, as because he was in Authority.

He that would hit the Mark he levels at, must shut one eie, and take his aime with the other : So he that would attaine to perfection in any one Study, must lay by all his other Ingenuity, and apply himself wholly to that which he proposes.

The sceptique Philosopher that sayd wit was not Invention, nor Similitude, not apt Metaphor ; but inference, Induction &c., might as wel have sayd that a Jewel is not all Diamond or Rubie, but gold and enamell. *but the Truth is, every man would gladly have it that, which he believe's he has most of himself, and not that he wants.*

He that apply's himself to understand things *that are not to be known* uses his wit and Industry like the edg of a Tool, that

is Cut upon a thing that is too hard for it; beside his loss of Labour he dos but render it more blunt and dull then it was before.

The Invention of the vibration of a Pendulum was intended to settle a certaine Measure of Continuity all the world over, which should have its foundation in Nature. For by swinging a weight at the end of a String, and calculating how long the vibration (by the motion of the Sun) would last in proportion to the length of the String, and weight of the Pendulum They thought to reduce it back again, and from any part of Time calculate or compute the length of any string that must necessarily vibrate exactly in so much space. So that if a man should ask in China for a Quarter of an Howr of Sattin or Taffaty they would know perfectly what it meant. And all the world learne a new way to measure things no more by the yard, foot or inch, but by the Hower, Quarter and Minute.

Scholastique Disputations are like Running at Tilt heretofore with Crackd Launces.

It is the Constant Method of all Generalls Orations before Battles to vapour and undervalew the enemy, and magnify themselves.

Tis Strange that the Lacedemonians who were so thrifty of their words should call themselves by so long a name.

He that engage's himself in any thing without consideration, and after undertake's to maintaine it by Reason, do's like a cleane Beast that swallows first and Chews after.

They that admire Cæsars dexterity in dictating to three secretaries at once do not consider it was a thing of Art rather then Nature, for so great was the Industry of the Ancient Orators (amonge whom he was noe meane one) that they provided not only Common Places, and materialls of Sense for all Occasions, *but formes of expression* pertinent to all Purposes which they cald Supellex, as appears by M. Seneca.

Men take so much Delight in lying that Truth is sometimes forcd to disguise herself in the habit of Falshood to get entertainment as in Fables and Apologues frequently usd by the Ancients, and in this she is not at all unjust, for Falshood do's very commonly usurp her Person.

Fancy is (like Caligula) an excellent Servant to reason and judgment but the most unfit thing in the world to governe.

Publique œstimation commonly neglects substantiall things and cry's up the slight and Frivolous ; Like the winde that passes over solid bodys and beares up Dust and feathers.

Lucretius erres in saying All heavy things do not Naturally incline downwards, because Trees and all Plants, in their growth, tend upwards which is a great mistake, for they are not heavy as they grow, growth being nothing but an Addition of light Parts that move upwards, but being intercepted and fixt, do afterwards become heavy.

The Spanish Poets are excellent disigners of Comedy but very ill writers ; as it falls out commonly in Painting.

Tedious Polemique writers are more severe to their Readers, then those they contend with.

Dr. Sp.'s Dedication of his Book to Cl. is not unlike what Marco Polo relates of the Tartars, that they never eate, nor drinke, but they spill some of it on the Ground, as an offering to the Devil.

Ja. Howell write's that the Neapolitans in Massanellos Rebellion rung the great Bell backwards; and shot the King of Spain's Picture through and through.

Lucretius is mistaken in saying that the effluvias of things pass in an Instant through the greatest Distances, because the stars appeare suddenly as soone as the Cloudes are removd ; Lib. 4. p. 87. which is don by a perpetual, rather then a sudden emanation.

The writings of the Antients are like their Coynes, Those that have any lasting and Naturall Sense, and wit in them, are like Medals of gold or silver, and beare a value among all men in all times, And those that have little or none, are like those of Brasse, that have only a valew among a few, that esteeme them merely for their Antiquity.

Dr Don's writings are like Voluntary or Prelude in which a man is not ty'd to any particular Designe of Air; but may change his key or moode at pleasure: So his compositions seeme to have been written without any particular Scope.

They that write Plays in Rime tell us that the language of Comedie ought to be common Discourse, such as men speake in familiar conversation: *as if verse were so.*

Our moderne Authors write Playes as they feed hogs in Westphalia, where but one eate's pease, or akornes, and all the rest feed upon his and one anothers excrement. So the Spaniard first invents and Designes Play's, the French borrow it from them and the English from the French.

Some writers have the unhappines, or rather Prodigious Vanity to affect an obscurity in their Stiles, indevouring by all meanes not to be understood, but rather like witches to cast a mist before the eies of their Readers. These are Owles of Athens only in avoyding the Light; which they do, not so much in regard of the Profoundnes of what they deliver, which is commonly very vulgar and slight when it is understood, but appeare's very learned, when it is disguisd in darke and insignificant expressions. To write not to be understood is no less vaine then to speake not to be heard. Fooles and Madmen use to talke to themselves in Publique, and he that publishes that which he would have no Man understand but himself do's the same thing. These are like Citizens that commonly choose the Darkest streets to set up in, or make false lights that the Spots and Steines of their Stuffs may not be perceived. But they have another Marke at which this folly always aymes, and seldom misses of, the Admiration of the weake and Ignorant, who are apt to contemne whatsoever they can understand, and admire any thing that they cannot.

There is a kinde of Physiognomy in the Titles of Bookes no less then in the faces of men, by which a Skilful Observer will as well know what to expect from the one as the other.

Some men are of such Hardy understandings that they disdaine to take notice of any thing that is capable of being understood, but perpetually apply themselves to occult and abstruse knowledges (like Knights Errant in Romances that fight with Giants, and besiege Inchanted Castles), *and the more weake and unable they are to encounter Difficulties the more obstinately they are bent upon them*, untill they become the most Irrational of all Mankinde: For their perpetuall drudging about things hard and obscure, or Mystical, has the same operation upon their understandings that hard Labour ha's upon the hand, which it do's not render Plyant and agile, but stiff and num'd, For while with mere Fancy and Conjecture, they gaze upon things far off and uncertaine, they oversee that which ly's nearer and more concerns them.

The Ridiculous wits of our times have that indulgent Ignorance to themselves, that they never impute anything that is fixt upon them (how apparently true so ever) to their own faults, but ascribe it wholy to the envy or malice of others, as Fanatiques do their Just Punishment, and call them Persecutions for Righteousnes, inflicted by the wicked.

Aristotle thought to reduce Nature to his own Notions, rather then to suite them agreable to her; and studied her more in the metaphysiques of his own Braine, then her own certaine operations; As if his chiefest care had been to make his Systemes of her rather Artificiall then true, and to agree among themselves very prettily, but perhaps without any great regard to Truth or Nature. This made him So over-Artificiall, *that some have believd* the use and Profit men receive from his writings will not beare the Charges of the Paines and study that must be bestowd upon them.

It is a common Manner of Souldiers to commend the Valour of an Enemy, whom they have beaten, for in doing so, they do but commend themselves: For all that Virtue which they can possibly intitle such an Adversary to (and much more) do's but become due to themselves, by whom it was outdon. This is a Custome much in use with learned men in Disputes and Controversies, who commonly begin their Confutations with the Prayses of their Antagonists (like Cuntry-fellows, who use to shake hands, before they breake one anothers heads), and extoll him in the Prœface, whom they intend to ruine in the Booke: For they know such prayses are but lent, or rather put out to use, which they purpose shalbe payd back againe with interest. For he that cry's up the Learning and Knowledg of one whom he afterward take's upon him to correct, and Confute, do's but profess his own to be greater. So Scaliger in the Prœface to his Exercitations which he wrot of Purpose to win the Reputation from Cardan which he had gaind in the opinion of the world: admire's him for the greatest wit that ever livd in any age, as knowing that man must of necessity be held a greater that was able to detect his Errors and Mistakes.

There is a Perpetuall Civil war in the Commonwealth of Learning which has no less fair Pretences on all sides, then Politique Quarrels; For as those commonly pretend Religion, Law and Liberty: So do these Truth, Reason, and the opposition of Error; when really it is nothing but the advantage of their own little interest and the Contradiction of one another. For like Bowlers if one ly nearer the Jack (Truth) then another can expect to lay himself, his next bus'nes is to knock him away.

There is nothing that do's confound the understanding more then an over-curious Method: so too much Light dazle's the eies.

They are in an Error who thinke the minde of Man can pass through the greatest Distances of Space in an Instant: For the Images of things most remote are always ready in the

understanding, where she can easily turne from one to another without stirring out of the Place, more then the eie doth out of the Head, when it beholds things far of.

The Reasons and Arguments of Chymists are like their operations upon Mettles, They give a Tincture of Truth upon Error and Falshood as they do, of Gold and Silver upon Copper, but it will not indure the Test. They are not more reservd and Cautious in concealing the Discipline of their Mystery from one another, then Nature is in hiding hers from them all, and it is probable, This is all they imitate her in. For the Dark and Secret Cavernes of the earth, which she only trusts with her Counsells, are not more obscure then those Cabals of Canting to which they commit theirs. Nature in her Operations of Mineralls workes so close and retir'd that it is impossible to learne her Trade of her, For it is to no purpose to know her Principles and Ingredients (if wee could go so far) while we are Ignorant (as wee must ever be) of their Preparation and Dose, with the Temper of her heat, and the order and steps of her Proceeding, with other circumstances, without a perfect knowledg of which, all the rest is in vaine, and no man living can possibly imitate her. For though in the Generation of Animals, the Dullest Creatures are furnishd with materials and can project, yet it will produce nothing out of the proper Matrix, but monsters.

There can be nothing obscure in any Booke but by the Ignorance of the writer or the Reader. And when many Readers of excellent and known abilities concur in the Ignorance of some obscure writer, it is easy to guess on which side the fault ly's. Things of the most pure and refin'd Nature, are always most obedient to light, as glass, and Diamonds ; the later of which receives a great loss from the least cloud of Foulnes, and there is no reason why it should bee otherwise in mens reason and Sense.

Raymund Lully interpret's Kabal (out of the Arabique) to signify Scientia Superabundans, and no doubt it is a very superfluous Thinge ; His Ars Brevis is a Device *to pack up knowledg*

in a Small case (*like a paire of Twises*) of Nine Letters, which being set upon Magnitudo, Bonitas, Quomodo, &c. (like Shopkeepers Markes) will suddenly instruct the most Ignorant in all Manner of Learning. This his Commentator Cornelius Agrippa (being very Partiall to this Vanity of Science) strains so hard to make good, that he affirmes of his owne knowledg (in spight of Reason, or Probability) that Illiterate and Decrepit old men, with Boys of Ten yeares of Age, have, in a short Space been inabled, by this Sole Art to dispute with the wisest Doctors of his Times in all manner of Learning.

But this is no more to be believd then the Story of Cardan, and Nicholas Flamell, who by buying two guilt Books of two Strangers whom they met by Accident, became immediatly learned; the first in the Latine Tongue, of which he was utterly Ignorant before, and the other by the help of a Jew, and St James in the Philosophers Stone. But I wonder who was ever the wiser for his 12 Principles in a Circle, like the figures on a Dial? or why I cannot as well understand there are 5 Senses, when I am told so; as by seeing them written upon Crosse-Triangles, which are no more to be regarded then Pyramids and Alters in verse. But these are but the Conceptions of wearyd Melancholy, like the Images which a Sick or Idle Fancy will observe in the fire, or such as Cardan saw upon a wall.

The Author [Dr Sprat] of the History of the Gresham Society reports that the Guanchos, a People of the Race of the old Inhabitants of the Canary-Iles do use to head their Darts with Butter hardned in the Sun: That they whistle so loud that they may be heard at five miles distance.

Scaliger say's, that the shape of every thing is contain'd in every thing, For a Sculptor that cut's what Image he pleases out of a Stone, and any other out of that, do's but remove the Disguise that cover'd that figure which was really there before: which is false, for it was not there before it was made so; Figure being nothing but the Position of outward Parts, and therefore cannot be imputed to anything internall. This and the wonders that may be performed by a streit Line, are much [a]like.

The writers of our Times are much mistaken, who believe they may be allowd to write that, which is unfit for them to speak, and therefore they use a Dialect and Sense Different from that which men use in Civil conversation, as if the Language and account of thinges deliverd in Bookes ought to be different from that of men that write them. Or that men might assume a Privileđg, to Publish things so extravagant of themselves or others in Print to all the world (only backd by a ridiculous Custome) which modesty would not permit them to owne or heare in Private. This is frequent in Dedications and Prayses of Authors, in which as if Self love had usurpd that Priviledge of Love. They wil assume and own as due, those lavish Prayses of themselves, in Publique, which another Custome will not indure them to heare sayd in private to their faces. But as mens eies are out of order when they see double, So are their understandings when they make more of a thinge then is in it. For a man must make his Friend Ridiculous, when he ha's made himself so, by saying extravagant things of him; as he may commend his enemy by undervaluing of him indiscreetly.

In the Alphabet no letter has any Naturall Right to stand before another, but U might as well have taken place of all the Rest as A. But Custom has been pleasd to order it otherwise; and if wee should go about to alter that ranke: *the Reformation would be as troublesome as ridiculous.*

Those that Profess the Instrumentall Arts as Grammar Rhetorique and Logique, are like Organ-makers, that understand all the inward Fabrique of the Bellows, Pipes, and Registers, and can tell when any thing is out of order and how to mend it, *and yet cannot play so well as one that know's nothing but the keys.* They use to make senseless and impertinent Reflections upon things, and having fitted them with as insignificant Tearmes, they passe for learning, which every man is to take Notice of at his peril, and he that can expound them is a Master.

Ben: Johnson in saying (in one of his Prologues) All Gall and Coprace from his Inke he drayneth, only a little Salt re-

maineth &c., would in these more Censorious times be chargd with a kinde of Nonsense, for though Gall and Coprace be usd in Inke *Salt never was.*

Cambden speaking of an Antiquary that plac'd the Trinobantes in Yorkshire, says the too much love of his Cuntry deceivd him, as if his Cuntry receiv'd any advantage by it.

Commentators usd to expound English Bookes with Latin and Greeke Annotations.

Glanvile of Witchcraft p. 75 confesse's that he makes the Objections himself which he Answer's, in these words, I am sure I have suggested much more against what I defend, then ever I heard or saw in any that opposd it. And yet rayle's at the Impious Proposers of such Suggestions, and makes them guilty of Misprision of Sin against the Holy Ghost, *forgetting* what he had sayd of himself before.

My writings are not set of with the Ostentation of Prologue, Epilogue nor Preface, nor Sophisticated with Songs and Dances, nor Musique nor fine women between the Cantos; Nor have any thing to commend them but the Plaine Downrightnes of the Sense.

It is as easy to pervert in Disputation what is sayd to the Purpose; as if one should say 2 and 4 makes 6, to make him say 2 times 4 makes 6.

It is much easier to write Plays in Verse then Prose; as it is harder to imitate Nature, then any Deviation from her; and Prose require's a more Proper and Natural Sense, and expression then verse; *that ha's something in the Stamp and Coyne, to answer for the Allay, and want of Intrinsique value.*

Mr D. approve's of no Satyr but that which is written against the Gods; No doubt a very Ingenious way, because we are very well acquainted with their crimes, and have excellent opportunitys to make observations of their humors, and to be severe to their Ignorance and Folly, as Satyrs use to bee to those extravagancys in men.

Juvenal proposes the Argument of his Satyrs to be Votum Timor Ira &c., but afterwards say's nothing of any of them.

He commits as great a fault in Chronologie when in the last two lines of his 6th Satyre he supposes Agamemnon might have taken Methridate above 500 yeares before it was in being.

Satyrical wit may seeme to be the most pleasant of all other: Men cannot laugh heartily without shewing their Teeth, and therefore the French call a Satyr *Dent riant.*

Bull and Mistake is not the worst sort of Nonsense for that may proceed from Incogitance, or Diversion by something else: But Metaphysique or that Nonsense, that is derivd from Study and Consideration is the more Desperate, as Hippocrates says Sad and Studious Madnes is more incurable, then that which is frolique and careless.

Inferences, and Inductions, if they are true and Certaine, are commonly of things slight and Insignificant: But if of thinges Abstruse, and Remote, as often Doubtful and Insignificant themselves: and so both waies for the most part serve to very little Purpose.

The Virtuosi affect Subteltys and Curiosities in Nature, as Priests do in Divinity, and Lawyers in doing Justice or Injury.

There are Some Authors that write for fame only: and never have it. That thinke it below them to take Money for their writings, because no body will give it: When all the Proudest of Professions submit to meaner offices to earne Money. The Divine will not trouble himself, to save, or Damne any Soul, unless he be wel payd, and then he is indifferent. The Physitian take's money for writing a recipe whether it Kill, or Cure: And the Lawyer wil not draw one Line, nor speake one word, whether it preserve or undo until he is wel feed for it.

Mons. Mountaigne the Essayist, seeme's when he wrot to have been either a little warm'd with wine, or Naturally Hot-headed.

All Controversies, and Disputations are managed by Polemique writers, like the Duell between two Rivalls in the Comedy, who had but one sword between them both, which they agreed to use by turnes, and he that had it first, was to run at the other, who was ingag'd to stand fair, and receive his Thrust, and after to do the same to him againe.

Though all Prefaces are perpetually addres'd to the Gentle Readers, yet the Authors use them no more Gentilely, and Civilly, then Quakers are wont to entertaine those whom they make their Applications to. For let the Gentle Reader be a Person of ever so great Quality, yet he receives him, with no more Respect, nor treats him with better Language then the Quakers thou and thee; A preposterous way of Insinuating into the Favour of a Gentle Reader, or making of Apologies, and Excuses before hand, though that be the whole Designe and Purpose, for the most Part of all Prœfaces.

Those who write Bookes against one another, do but Play a Prize in Defaming one another, in which nothing is to be gotten by either of them but Infamy. For as to Fence with foyles (that can do no great hurt) is an Exercise for all men of ever so great Quality to Practice; So *to play Prizes*, is only fit for meane and inferior People to use, who expose themselves to blows and wounds, for the Sport of the Rabble, only to Purchace their Approbation of their Abilities and a little Interest in their ways, and among their Parties, with the expence of their Bloud and Sometime, Lives. Those who rayle at one another in Print, encounter like the Fight of Rams, whose Hornes are but Foyles, and Rebated. And that beast that tilts with greatest Force, *gives as much of the Blow to himself, as he do's to his Enemy*, and receives as much Hurt as he gives, if their Foreheads are equally Hard, which are the only woepons that are usd by both sides, (men and Beasts) in those Rancounters, and the Hardest has always the Oddes.

Disputes are commonly so ill manag'd, that whosoever is able to judge impartially, will certainly finde, upon the whole matter, *that Both sides are in the wrong*; For their Partiality is so great, that there [is] no Medium to reconcile, the Infamy, Scandalls, and Fallacies they unjustly lay upon one another, but by dividing it œqually between both; and just at that Rate their Controversys are to be Decided: For they always Part, as they met to no Purpose, and the wisest and justest Course, those that are unconcern'd can take, is that which a Sottish Juryman proposd, to hang half, and save half, without giving themselves the Trouble to examine any Particulars at all. The more Regular, and Formall Disputes are, they are Commonly the more impertinent and Ridiculous, like Fenceing by the Mathematiques: *For whosoever cannot understand Reason, untill it is put into Moode and Figure, is as great a Bungler as he that cannot read without Spelling, nor write without construing every word.* For Scholastical Disputes do commonly lay by the Question, and scuffle about the Art of Logique in which both sides tyre themselves in putting by those Thrusts, that are wide enough from hitting of themselves.

All the Pretences that Geomancy has to tell Truth, are nothing but the very same that Gamesters call Fancying, and believe to be the Cause why they throw in, or out, according as they Fancy right, or wrong. And both are perform'd the same way, By judging by spots set down at Random, not unlike those upon the Dice, that are thrown as much at Random, by those who use no tricks, but play fairly. But as Tricks are found to be the surest ways to win, so is Cheat of Predicting, when they foretell nothing but what they know before. All the rest is the same in both, mere Chance, which sometimes do's greater things then all the Art and Cunning in the world, and one lucky Hit is sufficient to excuse a thousand miscarriages. Nor is the Name less Silly and Impertinent, then the Thing, For why they should call Fancy that has nothing to do with the Earth Geomancy, none but he that understand's the Nonsense of the thing can guess.

The Heroicall Poetry of the old Bards of Wales and Ireland (and perhap[s] all other Barberous Nations) who at publique

Solemnities, were wont to sing the prayses of their valiant Ancestors, was the Originall of all the more Elegant Greeke and Roman Epique Poems.

The old Greeke Poets make Minerva the Goddess of wisdom not to be born of a woman, but the Braine of the greatest of all the Gods.

The Quantity of Syllables in Latine, and Greek Poetry was not introduced by Custome, and Poeticall Licence: but has its Foundation in Nature. For those Syllables, that by reason of their frequent and doubled Consonants, are hard to be pronounc'd, are Naturally long, and those that are easy, as naturally Short. And therefore who writes ruggedly do's but put himselfe, to the unnecessary trouble, and Drudgery of Rhime to no purpose.

All Authors of all Sorts of Bookes about Queen Elizabeths time, usd to excuse themselves in their Epistles and Dedications and Prœfaces for writing plainly, and not using Scholastical Tearms and Rhetoricall Phrases, which are since found to be the Fopperys, and impertinent Follys of all writers. So certaine it is, that some men may do better by being below, as well as others by being above all Phantastique and Ridiculous Impertinencys.

Abundance of Rules, and Tedious Methods are designd more for the Advantage of the Teacher then the Learner, As no Man can want anything, in another mans trade, but he that supplys him, make's the most Considerable Profit of it: And therefore those who are bound Prentises to any trade, are slaves and servants to those that teach them for so many yeares, and do their Busnes for them, before they can be Free, and admitted to make any Benefit of their own.

As Printers put their Erratas always at the Ends of Bookes, and Lawyers bring writs of Error at the ends of Suites: So men Commonly never see their Errors, and Mistakes untill the End of the Busnes, when it often prove's too late to repayr, and amend them.

It is not difficult to guess when any Mans Learning is grown too Heavy for his Naturall Parts. For he that is more Confident of those things which he takes up only upon trust, then Industrious to know the Reason of them, which Partiality, and Prepossession will not permit him to do, is not like to take a Right Course to understand the Truth of any thing: and when he ascribe's more to the Authority, then the true Reason of Bookes, it is a Signe that he has had too much of them, and more then he knows how to manage to the best advantage. For as Men who are past their Height and decline, do naturally come to be in the same Degree, as they were when they were but Learners (to whom a Resignd beliefe is Necessary) it is an Argument that those who believe all they Read without Examination, are not in a much better condition then meare Learners, and do but go back the very same way, by which they improved before. Beside when they impute more to their own Studys, and undertakings *then is really in them*, it is a Signe they have overstraynd their Judgments in heaving at that which is too hard for them. So Mr Hobs believd that if his De Cive, had been Printed but a yeare sooner, it would have prevented all our Civill wars. And the Anatomist who supposd that Nature contrivd the Inward Parts of all Men into one Position, only that there might be Truth, and Certainty in Anatomy; As if all Men were made of Purpose to be Dissected. Or he who durst never go through a Gate in Oxford, because there was an old Prophesy of a Stone in it, that should fall and kill the Greatest Philosopher in the World. These are the Customes of very many Learned Men, that prevayle upon them, by being too much Possest with any thing they apply to, untill like old and over fond Lovers they come to doate.

The Spanish Romancers make all Gallant Moores (who are Frequently their Subjects) in the End to turne Christians, and all Heroique Christians (Knights and Ladys) to enter into Religious Orders, instead of Marrying; Only to compliment, and Flatter the Church, to get the Priests Leading voyces of Applause, who otherwise would not fayle to stop the Printing of their workes (which none but they have Powr to licence) *but forbid their Penitents* to read their unsanctifyd Apocryphas in Manuscript.

Most Men of Learning have the same Judgement, and Opinion of Latin and Greek Authors, as they had when they were Children, and were taught to read them at School, to understand the Languages they wrot in, and not the Truth of their Reason, and Sense, of which they were then incapable: And because they found them excellently usefull for the Learning of words, believe they are so for all things else.

The Rabins interpret that Place in Genesis The Woman gave mee of the Tree &c. to signify that she beate him with a Cudgell of the wood of that Tree, untill he did eate of the Fruite of it.

There is Scarse any one thing, in which men are generally more apt to mistake, then in their Censure of Stiles: For as Stile is Nothing (as it is taken) but a proper naturall and Significant way of expressing our Conceptions in words, and as it agree's or disagree's with these is either good or Bad; So he that take's it for Good or Bad of itself is very much mistaken, and erroneously takes the musique for the Instrument it is playd upon, and according as that is in or out of tune, commend's, or Cry's down the Composition; *For though good things may be blemish'd by being ill Deliverd*, yet that which is Bad of itself, can never be renderd good, by any Language of itself: And although the Plainest, and most Significant Stile be undoubtedly the best, *yet it is only so where the excellency of the Sense will beare it*; as it is a superfluous thing to lace or imbroider that which is Richer without it. But where the Sense is vulgar, and common it do's require something Extraordinary in the expression to set it of with a greater Grace, and disguise the naturall homeliness of the thing, and (if it be possible) to render it as becoming, as if it were naturally so of it self: For that which is old, and worn out, may be made new, by a new way of expression, or Application, and no less witty, then if it were Fresh and never heard of before. *But this is Impossible to be don in Some Arguments* and no way but in one fashion of writing.

There are two ways of Quibling, the one with words, and the other with Sense; Like the Figuræ Dictionis, and Figuræ Sententiæ, in Rhetorique. The first is don by shewing Tricks

with words of the Same Sound, but Different Senses: And the other by expressing of Sense by Contradiction, and Riddle. Of this Mr. Waller, was the first most copious Author, and has so infected our modern writers of Heroiques with it, that they can hardly write any other way, and if at any time they indeavour to do it, like Horses that are put out of their Pace, they presently fall naturally into it againe. Trotto d'Asino dura poco.

Those treatises that are dayly publish'd upon all sorts of Learning, are for the most part, nothing else but Notes and Collections gather'd by Ignorant Novices in those Studys, and Professions; Who like all Smatterers admiring that most which they least understand, believe that the same things that please them best, out of their want of Judgement, will have the same effect upon all the world.

The Critiques of Quarrells, are wiser then those of Polemique Disputes, For all the Learned Sages of the Blade, unanimously agree, that no man is bound by the Law of Armes, or Honor *to answer a Challenge from his Inferior in Quality*: while the other more Peevish, and Furious Hectors of Controversy, thinke themselves oblig'd (only because there is less Danger in it) to answer all the most ridiculous Fooles in the world, that shall object any thing against them.

A Fiddle is more Delightfull to the Eare, then any Sound of words without excellent sense, and New: For no News is so naturally pleasant (to those who understand it) as that of Sense. For then only it instructs with Pleasure, and is most apt to stay with us: when what we knew before passe's away unminded, and unregarded, like News that we had heard before, and neither care to heare, nor tell.

Before the Invention of Printing, Those who transcrib'd Books writ such excellent Hands that though they abbreviated all long words, and some of five or six letters into two, yet they were more legible then the hands of most writers in our times. And yet Abbreviations were (no doubt) in those times, one of the greatest causes of the Corruptions of all Bookes; when the ignorant copyers understood less of what they transcribd, then our Setters of letters in the Press do of what they Print:

But our mistakes are capable of amendment by the Care of Correctors, which those who did rather ingross then write, were deprivd of, lest by blotting out and mending the Errors of words, they should spoyle the Bewty and Fairnes of the Booke : which was no inconsiderable thing in the Sale.

Among all the writings of the Antients, we finde that none have been transmitted to posterity so Perfect, and Intire as the workes of the Poets ; For Homer, and most of the Greeks of any esteeme with them are transferd without any considerable miscarriage unto our times. And of the Latins, Virgill and Ovid and Horace (and more then all Juvenal and Lucretius) and all others of the best Quality with them, as perfect as they left them : when there is very little of History, though ever so excellent in the Kinde, but what is maym'd, and has lost the one half of it self. By which it should seem that Poetry was in greater esteeme with them: For nothing could preserve it safer then other writings but the greater Number of Copys that were extant, which naturally infers a greater Number of Readers. For they would never have been at the charge, and trouble, to transcribe so many, if they had not had an equall vend for them.

They are very weake Critiques who suppose a Poet that writes a Play, ought (like one that ride's Post with a Halter about his Neck) to bring all his Designe, and contrivance within so many Hours, or else be hangd for it. As if things of greater Importance, and much more to the purpose, were to be omitted for a mere Curiosity, which few or none but the Capricchious take notice of.

It is strange that among the many ways that Impostors have found out to predict by, none have of late times attempted to do it by Quibling and Clinching when it is as Rationall a way and Naturall as any other, and comes nearer to the Custome of the Antients, and the Devills Oracles. For if Astrology be rightly considerd, Almost all these operations ascribed to the Planets, Constellations, and Signes in the Zodiaque, are derivd from their Names and not their Natures which agree no more then the Figures of those Stars doe with the Shapes of those Creatures that are forc'd to represent them.

CONTRADICTIONS.

THERE is nothing extraordinary and unusuall that the world pretend's to, but it has something extravagant in it, that is directly contrary to what it professe's. As the most Passionate Love, by Jealousy becomes mixt with the most implacable Hate; The Greatest Fancy with Madnes. The Greatest Perfection in any one Knowledge, with Ignorance in all other, and those that nearest border upon it. Like Summum Jus, Summa Injuria. The Tendrest Consciences with the most horrible Impieties. For when Health it self is at the Highest, it is (as Hippocrates say's) most apt to fall into Sicknes. And Dreames the more earnest they are, are the nearer to waking.

Simon Magus was destroy'd for offering to give the Apostles money, and Ananias, and his wife for indevouring to conceal it from them.

The most Difficult Professions in the world, are the easiest to be assum'd and with lesse Study Practic'd by Impostures, and men of the weakest Parts, as Divinity, Politiques, Commands in war, Physique, Poetry &c. while the meanest and merely Mechanicall are never to be attayn'd without great Industry, labour and Paines. So the greater any Imployment is, the easier it is to be perform'd. As it is easier to be a Judge then a Counsellor. For all the Drudgery and weight ly's upon Inferior Managers. The greatest Difficulty they have is to carry themselves uprightly, like Dancers upon the Ropes, with Justice and Moderation, and all the Rest of their Dutys, and Abilities will do their Busnes of themselves without any great Trouble, or Paines.

The unjust Jealousys of Husbands have made more Cookolds then all their Care and Vigilance have prevented.

Antiquity abrogate's Laws (the most necessary things among Mankinde) only becaus they are old, But sets a value upon

things of no use at all for the very same reason, which prevaile with as little reason, above modern things that are usefull with men of that humor, and Inclination.

Though Distance of Place do's naturally diminish all objects to the sense, yet the Effect is contrary in Fame, and Report, that increase the more, the further they are of, either in Distance of Time or Place.

No men need less then those who desire most, Nor have less use for wealth, then those who are most insatiable in acquiring it: For the end of all Riches is nothing else but to provide for all Occasions of Spending, and those that can put no Bounds to their Greedines of getting, are commonly most averse, and incapable in their Naturall Inclinations of all Manner of expence: and only out of humor, like Children, long for that, which they know not what to do with, when they have it.

The Proverb say's happy is the Son whose Father goes to the Devill: But he that visits the sins of the Fathers upon the Children, to the third, and 4th Generation dilivers another Doctrine.

I have known some Professors of Religion who had perpetually nothing but the Name of God, and the Lord, and Conscience, and Religion in their mouths; And yet would never venture the loss of one Penny for either; but got as much as they could by all. And at the same time have seen some Persons, whom by their Discourse, no man would guess (after a yeares conversation) to have any concernment at all for Religion; and yet would rather loose all they had, and their lives too, then indure to do anything against their Consciences; which the other would imbrace with all Alacrity for a small Reward, under the Pretence of Piety.

There is nothing more Delightfull and Agreeable to human Nature then to Love, and nothing more unpleasant, and uneasy then to Hate: And yet Hatred is always prosecuted with greater violence, ande arnestnes, upon the slightest occasion given, then Love [upon] the greatest obligations imaginable: whether the

Returnes are more chargeable to be performd, or the Revenge more Pleasant to those who believe themselves injurd I cannot tell.

Charity is the chiefest of all Christian virtues, without which all the Rest signify nothing, For Faith and Hope can only bring us on our way to the Confines of this world: But Charity is not only our Convoy to heaven, but ingag'd to stay with us there for ever. And yet there is not any sort of Religious People in the world, that will not renounce, and Disclame, this Necessary Cause of Salvation, for mere Trifles of the slightest moment imaginable, Nay, will most preposterously indeavor to secure their eternall Happines, by destroying that, without which it is never to be obteyn'd. From hence are all their Spirituall Quarrells Deriv'd, and such Puntillios of opinion, that though more nice and Peevish then those of Love, and Honor in Romances, are yet maintayn'd with such Animositys, as if heaven were to be purchac'd no way, but that which is the most certaine and infallible of all others to loose it.

A Judge that takes Bribes of both sides is not so unjust as a Counsellor that takes fees of both sides; For a Judge being equally poys'd may be upright, but a Lawyer can hardly do it without betraying one Party to the other.

French-men are the filthiest Eaters in the world, but the cleanlyest Drinkers, For though they delight to eate stinking Foule, drest the nastiest Greacy way Imaginable, yet they wash their Glasses every time they Drinke, according to [?]. For they that can feed, on Carrion and Stinke, yet wash their Glasses as oft as they Drink.

He that make's more of any thing then is really in it, Is a greater Bungler then he that performes less then it will beare; For such a Man is in a way of Improving, as the most excellent in all Knowledges were before they arivd at their Height: But he that over do's anything, go's back, and still grow's worse and worse; For the Defect is in his Judgment, which when it is once overstraind can never recover it's strength again.

Those Constitutions of Men that have least of Naturall Heat, are the Aptest to bee inflam'd into Feavers.

There are more wise men govern'd by Fooles, then Fooles by wise men.

Little families always lay clame to be the chief of the name, and pretend the great ones to be of the yonger house.

The Italians are the fondest adorers of their woemen in the world, and yet no nation keepe's them in greater Subjection and slavery.

By the Lawes of Nature The Strongest have an undoubted Power to command the Weaker, But in Religion and the Civill life, The wisest and Ablest are faine to comply and submit to the weakest and most Ignorant, for their own Quiet and convenience.

That Curse upon the Jews that Banish'd them their own Cuntry and dispers'd them all the world over, has been so far from doing them any hurt, that if the Felicitys of this world signify any thing, (as they pretend to nothing else) they have thrivd the better for it. For that which they live and dy in hopes of, to have their Nation some time or other restor'd to their Native Cuntry, would be so far from doing them good, that if they were in earnest they have wealth enough to purchase it twenty times over, but that it would not only yeald them nothing, but cost them more then a thousand in the hundred, which make's them rather stay for a Messias who they believe is better able to make bargaines then themselves, though they are the Cunnings Merchants and Brokers in the world.

Lawyers who are for the most Part, the worst Linguists of all Men and as Incompetent Judges of Stile, are yet the greatest Critiques of words, and assume a Power to interpret them which way they please.

There are more Men kild by Medcines then the Diseases they are intended to Cure. And more Curd by chance, then

Reason and certaine Designe. For one Disease do's sometimes prove's better Medcine to another then any that the ablest Dr. know's how to prescribe.

King James his Zeal against Popery was as much his Interest as his Judgment and Inclination, for nothing in the world contributed more to his enjoyment of the English Crowne, as his Mother from whom he derivd his Right, lost hers and her life too, for being of a Contrary Perswasion.

French Men who are believ'd by themselves and others to be the best makers of Adresse in the world, are worst qualifyd of all men for it, if it were not for their Native Confidence, which is all they have to show for it, and serves them instead of other reall Abilities.

Honest Counsels, like Honest Men are commonly the most unfortunate and worse receivd then those that are the most Pernicious.

The late thorough Reformation, though pretended and Designd to force the Protestant Religion further off from Popery then it was before establishd did propagate it more, then thrice soe many yeares had don before, and by indevoring to destroy the Church of England, Recruited that of Rome, more then all their seminarys, and Pouder Plots could have don, if they had taken effect, or any other Course imaginable, beside the vast Numbers of Sectaries and Fanatiques, which the zealous Reformers ingendred by equivocall Generation, to *devour, and Prey upon themselves.* And in the end were but Reducd to their old Conventicles and in a worse Condition then they were before, And if there had been Priest and Jesuites among them (as some believd) they could not possibly have don the Pope better Service, and Religion in generall more mischief then they did.

The Pagan Religion though in appearance the most Phantastique of all others, came nearer to Nature (from whence it derivd at first) then any other way of worship, in the world. for it intended nothing, but the adoration of the Sun, though

veyld under different Names, and Symbolical Ceremonys; And for Saints they worship'd the Aire, the Earth, The Sea, and Planets; as subordinate Parts of Nature to their great Deity the Sun.

Beasts that have no Apprehension of Death th[at] wee can perceive, live more according to Nature, and some Brutes are better qualifyd with those things that wee call virtues in our selves then men who professe the Greatest Mortifications, and deny themselves no pleasure of life, which perhaps is not so easy to be obteyn'd any other way.

Nothing conduce's more to the quiet injoyment of this world as the perswasion of Rewards or Punishments to be expected for management of it in the next.

The less Judgment any Man has, the less reason he has to dislike anything he do's and the more confidence to applaud it. For when a man has more wit then his Judgment and Discretion will hold, it run's over and spils most abhominably.

Our Bishops have Bishop'd none but their own Dissenters the Fanatiques, and confirm'd in the former ill-Opinion they had of them heretofore.

Souldiers whose Profession tend's Naturally to destroy Peace, and all things that belong to it, are the only Men that are able to preserve it, and although it's Busness is to put all things out of order but it self, yet when they are so, nothing else can set them right again. There is no Profession so easy for like Mechaniques they are able to practice the first Minute they are put to the Trade, And all the Difficulty is to reach the most Stupid Beast in the world, a Multitude, to show tricks, and manage like a great Horse; War is Rudest and most Barbarous thing in the world, yet nothing is more confin'd to Rules and Order, which to transgress ever so little, though for the better, is pernicious, and unpunist in one particular prove's distructive to the whole. Ther is nothing that requires less ingenuity nor more, for all the necessary Judgment ly's in the generall and the Invention and Fancy in his Councell: the rest is but clock works that go's as it is set.

The Breed of Mankind is Naturally less able to help it selfe as soon as they are produc'd into the world, then those of any other Creatures: And Divines say so are all men, by the Assistance that Nature gives them, untill they are Newborn, and Rectifyd by the Supernatural and Divine Improvement of Grace from above.

Geometry the only Science, that it hath pleasd God hitherto to bestow on Mankind. (Hobs Leviathan, cap. 4. p. 15.)

Men usd to apply their fingers of one or both hands to those things they desird to keepe accompt of; And thence it proceeded that now our Numeral words are but Ten in any Language. (idem.)

Germans Authors of Gentry and Herauldry which is found in no Cuntry, where it hath not been Planted by them. (id.)

The life of Man is like a Candle, that either Burnes out of self, or is put out by Accident.

If Mankind were but Immortal what wickednes would it forbeare to Commit, that in this wretched Condition, is not Deterd from attempting these horrible Impieties.

Law is but a Rule, and Equity an Exception to it.

His Grandfather when he came to be —— was forcd to change the Religion He had been bred up in to conform to that of his People because he found it Impossible otherwise to Injoy the Crown. But he thinke's to do it a way quite Contrary and to acquire the —— by a way that would utterly Deprive him of it, if he had it.

Fire is in Its Nature Invisible, for it was never seen but in Something that Burnes unless in Flints, which the Antients may seeme to have meant by Elementall Fire, for it was nonsense in any other apprehension.

The Jewish women were so wide That their Husbandes were sayd to go into them.

It is a Dangerous thing to flesh men as you may see in the little French Lawyer in the 3d Act about the 4th or 5th Sceane, who being by Accident fleshd beat all those who had beaten him before in all his life-time.

There is a Kinde of Fatall Necessity that Causes all great Towns to increase Bigger Perpetually, For the next Grounds that border upon the Buildings being by the multitude of Inhabitants trodden down and render'd of no valew the Owners are necessitated to get leave to build them &c.

The Fortunes of Sr. W. C. and his Brother strangely raysd, by being of the same Name with one who had no Name of his owne, And did but Reward them for having made use of theirs.

There is Pedler's Latin, as wel as Pedlers French. French men now are the same thing to the English Nation, the Jews were heretofore, or the Greeks to the old Romans, only Liberall Arts, and Sciences excepted.

As Sleep was intended by Nature, to Repair, and Restore her Defects, so our last Sleeps have the same effects upon our Soules, and Bodys, when they are divided as when they were united, and conjoynd together.

It was none of the Meanest of Domitians Tyrannys, That he hated Learned Men and Banish'd all Philossophers from Rome, as the most unfit of all men for his Inhuman Purposes. As the Lady that made a Lampoon upon him, complaind, when she faithfully foretold the vengeance that befel him afterwards.

The Historian of Gresham Colledge, Indevors to Cry down Oratory and Declamation, while He uses nothing else.

We finde little Mention of Pictures to the Life of the Antients. But nothing frequenter then their Statues, which were sayd to be more Numerous in Old Rome then the Living People.

Perhaps There may be the same natural Harmony, and Discord in Cullors among themselves, as there is in Musical Notes, which the French virtuosi have made some Observations upon, in their Reflexions upon the mixtures of Cullors in Pictures: And if our Abler Gr[e]shamites, would but undertake, they might (no doubt) in time, not only, Discover many Rare Secrets in Nature, *but be Able to Prick Notes and sing 'em, in Cullors only*; As Heraulds can (at the same Price, and Ease) Blazon Coates of Arms, from Planets, and Pretious Stones, with Fields of Gold and Silver, down to Red Lattices, and Dogs turds Proper. Beside it might serve for an Excellent New way to convey Intelligence and such as can never be Discoverd, as Musical Notes, and Figures have been when Statesmen's Cifers have been Song, or Fidled, and yet by cunning cabalist unridled.

All the Gallantry of Cloaths began with Figleaves, and was brought to Perfection with Mulbery leavs.

The holy Ghost that first fel upon the Apostles in the Shape of Cloven Tongues, did but tell them, that they should Speak all Languages which before they never had been taught to understand, and by that miraculous meanes convert some of all Sorts to the Christian Faith, and disperse it over all the Face of the Earth, as the Division of Tongues had made all mankind to do at the Building of Babilon: so Punctuall is Divine Justice to cure the wounds it has inflicted, like the weapon-Salve, by the same way and method that it usd before to give them.

Spanish Morisco, or Irish Fingalian, [were] more Proper for Cheats to Cant and Juggle with, to amuse the Rabble then to containe the Principles of so great a Science and all with more Brevity then a Shorthand Alphabet and more anomalous then a Conjurers Presto be gon, or Hum and Buz: And yet the Ignorance of this Insignificant Jabbering renders all the Professors of Law utterly incapable of arriveing at any Perfection in the Mystery. *So certaine it is that a Science that is composd of nothing else but Rules, should have nothing Regular in its Institution.* And the Greatest verbosity in the world should begin with the Study of no Language, or at least with the Study of so rude and Barbarous

a Dialect as is worse then None. For as they Render the Latin insignificant by Dashing and sinking the Last Syllable of every word: So they debauch the French as Impertinently, by over-pronouncing every letter in a word, which that Nation is wont purposely to omit to avoyd the harshnes of the Sound, and so Disguise and alter what they steal or Borrow from other Nations, that the Right owners understand nothing of their own Goods and Chattles, when they chance to light upon them again. And yet they are so Nice and Scrupulous to omit no formal Circumstance though but in the Addition to a Name (as Sqr. for Knt and Knt for Baronet) that the least Error or Mistake make's the whole Busnes, many times, miscarry and Abate; While Real Errors in the Names of things in Question, as unum vestigium Anglice a Footstoole, is excusd by the Anglice and Passes for good in Law and latin. In somuch that I have heard some esteemd no mean Sages in the Law, Affirme that the greatest Security Men have to the Titles of their Estates is that their Evidences are in their own Power and Keeping which if they were but Publiquely exposd not one in twenty, would hold out for Good in Law, which is one Reason they are wont to Produce in Parlaments against Publique Registers in al Counties, *which they would never do, if they believd themselves*, That they would multiply Suits in Law by being layd open To evry mans view and Censure. And all this is the tru Reason why they have advancd so little in their Profession that their best Authors and Oracles of their Knowledge and Science, are only such as livd heretofore in the most Ignorant, and Barbarous Ages. And the only man of their Profession who undertook to Advance all other Arts, and Sciences, could do nothing to his own. As other Famous men since by attempting things beyond their Latitude [have] Sufficient shewn their Ignorance, and want of Judgment, and thown away all that Fame and Reputation, (by dabling in other Professions) which they Purchaed Right or wrong in their own.

The Greatest Concern of Meum and Tuum, Ly's in Hoc est Corpus Meum.

No doubt weavers and other Artificers have as many Famous

Authors among them in their severall ways, as the Learned, though the Memory of their Famous Men is better Preservd by Dealing in writings then the others that only Passe by Tradition from Hand to Hand, and are in a Short time forgoten.

If you had but considerd how much wit and Reason go's to Civility and Good Manners as wel as Nature and Morality: you would never have trusted one that is voyd of all.

Whether there be a Supererrogation of Merits in the Saints as the Church of Rome Hold's, is too Silly, to be made a Question without the Allowance of Reasons that are not to be ownd: But that there is a Supererrogation of wickednes and Damnation in the world, is too manyfest, to be doubted.

Singing and a voyce are but winde Musique.

It is wel for the English Nation, That our Common Lawyers do not understand the Idiom, and Propriety of the Latin-Tongue, for If they did, they would be furnist with more Ambiguitys in the Syntaxis and Construction of it, Then they would ever be able to determine. But by dealing in a Language which they do not understand, and by Dashing and abreviating the last Syllable of all words, in which the whole sence of that Language only consist's, They Preserve the old Simplicity of Speaking Barbarously, But meaning more fairly then they are aware. For Having agreed upon a Use and Signification of words though ever so Different from their Original Sense and Meaning, The Skilfullest Lawyers in that Tongue are so far from having any Advantage over the most Ignorant, that they are faine to submit and Conforme to their allowd-of Errors. The same things, and worse may be sayd of their French, a mere Fustian Jargon which no Part of Mankind meddles with, but themselves, whom it serves only for Tearmes of Art, though words of no manner of Intention, and yet is sufficient to Containe in so short, and rude a Compass, the greatest, and most Difficult Curiositys, (as they say) of all Human Sense and Reason, like Lully's Ars brevis which none but children or those who had been twice such, Ignorant old Dotards, were ever the wiser for. And yet

those of the Dullest Capacitys are able to instruct themselves in, without the Assistance of a Tutor: a Broken Gibberish that has no Part of Speech in it, like Spanish morisco.

Complainants are the greatest Persecutors.

Evry man that live's to it, is twice a Child, but the first is much better then the last, for there is hope he may outlive the first but never the last.

The English who were before a Sober Nation learnd Drunkennes of the Duch by assisting them in the wars of the Low Cuntrys. Baker p. 518.

He that has a House and fishponds in a Park dwels like a Mouse in a cheese, and in a smal time without a great Estate, eate's himself out of it.

Printers finde by experience that one Murther is worth two Monsters, and at least three walking Spirits. For the Consequence of Murther is hanging, with which the Rabble is wonderfully delighted. But where Murthers and walking Spirits meet, there is no other Narrative can come neare it.

Dryden weighs Poets in the virtuoso's Scales that will turne with the hundredth part of a Graine as Curiously as Juvenal's Lady Pœdantesse

> Committit vates, et comparat inde Maronem
> Atque alia parte in trutina suspendit Homerum.

He complaynd of B. Johnson for stealing 40 Sceanes out of Plautus. Set a Thief to finde out a Thief.

Our Saviour wore his Coate without a Seame because he would have nothing to do with a Taylor. The Jewes in any Publique Calamity tore their Garments to signify their Detestation of him. And Elias when he was taken up to heaven, left his Mantle behinde because it was made by a Taylor and therefore not fit to be carryd up to Heaven.

There is no one Originall Author of any one Science among the Antients known to the world, (and therefore they were faine to father all Mechanique Inventions upon some God or other,) for the old Philosophers stole all their Doctrines from some others that were before them, as Plato from Epicharmus and as Diognes Laertius say's, Homer stole his Poems out of the Temple of Vulcan in Ægypt where they were kept, and sayd to have been written by a woman, and from him and Ennius, Virgill is sayd to have stole his. Nor did they so much as improve what they found, which the modernes have don to admiration, Charlton excepted who has only drawn bad Copies of Excellent originals.

The most Prodigious of all Miserable Sinners use to flock to Jubilees to partake of those Indulgences, which are not to be dispenc'd at any other time and occasion and of such as those, and Ignorant Fops is that great Concourse of People generally made up.

The Pleasure of having narrowly escapd the Gallows is so great that malefactors never remember the horrid feares that went before it, more then Gamesters do the Agonys of Loosing, compard to the extacys of wining. And therefore both Rogues are the easier inclynd to run the same hazards again.

There is no Prince that would deny his Subjects Liberty of Conscience if it were in his Power to grant it, without violating the Law of selve-preservation ; for it being the Nature of all Sects (like other vermine) to increase and multiply, there is no Religion that can become the most Numerous but do's Naturally incline to suppress or destroy all others, and to give way to that, is to take part with such as indevour to subvert the Government.

Mr. Hobs his Doctrine that advise's evry man to understand and unriddle all others by comparing them with himself, is very false : for whosoever do's it Justly and Sy[n]cerely shall finde thousands of things but good or Bad that are not in himself at all.

There is nothing more Ridiculous then the Friendships of Club-Caballers, for as they have all the same Designes to make their own Particular Advantages, whosoever has the good Fortune to get any thing, is condemn'd and abhominated by al the Rest, as if they lost, what he has acquird. And he in Return disdaine's and Scornes them as much.

The Græcians were such great Drinkers, that the Antientest of their Philosophers and Divines (who were not unlike the British and Gallique Bards) made the Founders of their Noblest Families, to be the Sons of Rivers, and their finest Ladies Nimphs of Lakes and Fountaines.

There is no Question but the Commonwealth of the Romans was the worst constituted Government of all others, and yet it had the Advantage of all in acquiring the Greatest Empire that ever was. And this their owne perpetuall Divisions at home produc'd, which (arising from the evill Constitution of their Government) renderd them incapable of preserving Peace at home longer [than] they were diverted by Foraine wars. And therefore when they had no wars abroad they always fell into Civill wars or Tumults untill the greatest and last, reducd their Government into an absolut Tyranny.

Poets that write to the Stage, and Mountebanks that Quack to it, use the same Course in Disparaging, and perpetuall Rayling at all others of the same profession with themselves.

Naturall in the Sense of the People signifys Foolish and Ignorant, and unnatural wicked.

Presbytery is but a Religion of the French Fashion, as the greatest part of all our vanities and Follys are, as well as our Cloaths, and it came to us from Scotland which has in all ages Correspondence with France against England, but never did us so much mischief as when they introducd that.

In all our wars with France, wee never had so great advantage by our Leagues with Burgundy and other Neighboring Princes, as the French gain'd by the Asistance of the Scots,

who were always True and Constant to them, and implacable Enemies to us, while our forrain cofederates never fayld to betray us. And yet the English, when they were well conducted, were abler at the same time, not only to incounter, but subdue all three together, though the Scots sent such great supplys into France, that they obtaind Priviledges beyond the Natives, and always ingagd here upon our Backs.

If the king had but half so many legitimate Sons, as he has illegitimate it would be farre more Pernicious to the Nation, for it would lay in Provision for Rebellion and allterations of Governments for many hundreds of years : as may be observd by the effects of that Numerous Issue of our Edward the third.

Ovids Metamorphosis was when it was first written a wondrous Pious and Religious Book. And no less designd to improve the Interests of Piety and Religion in those times, then Legend, and other Ecclesiasticall Historys have been since : For as the Poet indeavors to deterr men from Impiety by the example of those who for their Irreligion have been turnd into Birds and Trees and Stones &c. So do the other indeavor to rayse men as much above Humanity [by as] strange and miraculous Stories.

Æsop taught the world Morality a better way then Ovid who turnd men into Beasts and trees to make them wise. But Æsop turnd Beasts and Trees into Men, and make's them say wiser things then they could do before their first or second Transformation, or Conversion.

Great Counsels have always been tender of taking Notice of the Personall Imperfections, or Extravagancys of Princes untill they grow intollerable to the Publique, and then they break out with all Impetuous violence imaginable and ev'ry Man strive's who shall aggravate them most ; and the more modest and reservd they were before they become the more Implacable.

Libels and Lampoones are but a kinde of Morall Representations that only Rally and Rhime Treason, for which they are commonly contemnd and slighted, as things in Jeast, though they do more hurt then all the Dull earnest of vulgar Mutiners,

for they Spread like News, and all Pretenders to wit and Intelligence hold it a Disparagment to their Parts to be unfurnishd of them, in which all men seeme to bee so much concernd, that nothing passes so safely under the Rose, and Seal of Secresy (for though they pass through so many hands, the Right Authors are seldom or never Discoverd). But all men keepe Counsel more true and faithfully then those who are *bound by the strictest Oaths*, and among the Rest, many (no doubt) who are obligd by oath to reveale them. For as they are but Prologues to all Tragedies or Comedys of State, So they are fitted to the Humors of all People who are to sit as Judges, or Spectators of the following Acts and Sceanes. And as they are more True then Panigyriques, so they are capable of doing Princes more good, (for Panegyriques being nothing but Polite Flattery never did any) if rightly considerd, and like Charmes easily Cure those Fantastique Distempers in Governments, which being neglected grow too stubborn to obey any but as Rigid Medecines.

This Parlament ha's supplyd the k—— with money, as usurers use to do yong Heirs, to get a hold upon their Estates, which they believe they now have, and therefore will venture no more money till they have an accompt of what ha's been already receivd. In the mean time the Nation is like to be in the Condition of those Tenants, who when their differing Landlords disput their Titles, are wont to be distraind by both sides: and whichsoever prevayle's, they are sure to the Ameres and Costs and Damages of all. For though Parlaments may defend the Liberties and Rights of the People against the Incroachments of Princes, as the Saxons did the Britons against the Picts, and all Mercenarys have ever don to those they have protected, yet if they get those Liberties once into their own Hands, they cannot possibly be so certainly and inevitably utterly destroyd any other way. For it is a Contradiction against the Nature of Liberty to be safe in the Hands, or Disposing of any one Power, (*More then the Poores Box is under one Churchwardens key*). And therefore when the long Parlament last had it, they were forcd to Juggle and Convey it into the Imaginary Custody of the invisible keepers of the Liberties that is their own, where it was no Safer then

it was before: for Oliver found it out though invisible got it from them. And the Rump, from him, and the Safty from them, but no Powr was able to keepe it, for like Sejanus his Horse it was always fatally Distructive to all those who had the vanity and Ambition to become owners of it.

The Long Parlament to secure the Liberties of the People from themselves, hid them in the invisible Hands of those Fayries the keepers of the Libertys. But Oliver stormd the Inchanted Castle, and tooke the Lady into his own Protection.

Cleargy-men cannot abide that Lay-men should meddle with their Trade or offer to interpret Scripture, lest having no shares in the Advantages of their Profession they should lessen the Interests of it.

As the Goaths and Vandalls destroyd Civility, before they learnd it: so did the Saxons roote out the Christian Religion of the Britons, and afterwards became the most zealous Professors of it. As appeares by vast Numbers of Monasterys which they founded, in which a greater Number of their Kings and Queens and Princes and Nobility, renouncd the world and livd Monastique Lives.

God Almighty do's not oblige men to be Religious for his owne sake but for theirs that by interposing his Authority he might ingage them to be good and Just, and especially kinde to one another, for it is below that Reverence that is due to his Divine Majesty to suppose that he can be concernd in their weak and insignificant Opinions, further then they conduce to their own Peace, and Quietnes.

There were never any Twins producd in Egs, that I could heare of.

Sir I am your Organum animatum, that is (according to Aristotle) your humble Servant.

A Footman is a Jument, and a Porter a two legd Beast of Carriage.

Sir are you you or your Brother? A. Sir I am my Brother. Q. Your Pardon. Pray tell your Brother I would speak with you.

Colebert might better have derivd his Name from Collibertus a Quondam fellow servant then from Coluber.

Like him that greasd his File to make it Cut the easier, such is a Rugged mans Civilitie.

Leachery in our times is like a Dutch Reconning, not according to the value of the Treat, but the Quality of the Person treated.

The gay and Pleasant Seasons of the yeare Maintain the Rigid and Severe.

The Antients did wisely to discribe the Furys in the Persons of women.

Those who have attempted to deal in universalls, never perform anything, as universalls. Charecters Languages, Medcins, and measures all met with the same success, that is, none at all, for as universalls are never producd nor dy, and Aristotle says they prove nothing, so they never come to anything, and in probability never will.

It is the Nature of almost all Men to indure nothing against their own Humours, and rather indanger their Safety, then submit to anything against their Inclinations, unless compelld by Necessity or force. And those Princes that use such Courses teach their Subjects by their example to take more Liberty then perhaps they otherwise would have don, and when they have once contracted a Sullen aversenes to the Government they live under, they will rather expose themselves to the greatest Dangers imaginable, then contribute the smallest matter to their own Defence and preservation, though in nothing so Prodigall and lavish and in maintaining whatsoever they have a will and Inclination to.

All Apologies, and publique Defences of Private Persons commonly doe them more hurt then Good, for the world is always apt and inclind to take Part with the worst Sense, and as in Signing of writings he that take's of the Seale, is always

understood to put it on, Soe he that endeavors to excuse himself openly, for something that is but secretly suspected, and not commonly knowne, doe's but divulge it, and expose himself to more and harder Censures then he could possibly have incurd by being Silent. Catholiques glory much in the Antiquity of their Church, and yet there is noe Religion of Christians more unlike the most antient then theirs. The modern Fanatiques dispise Antiquity, cry up new lights, and yet perhaps come nearest to the outward forms of the Primitive times. The world is soe naturally wicked that the best things of it are forcd to depend upon the evill, Most of the most noble Monuments of Piety and Devotion, were erected at first for expiation of some horrid Crimes of the Founders. Hypocrisie is the most odious of all Sins and yet it is soe necessary in Church [Government] that nothing can be don without it. The greatest Estimation that wisdom and knowledg have depends most upon the Ignorance of those that doe not understand what it is. If the true Reasons of all great Affayrs were commonly known, they would appeare soe slight and triviall, that the Rabble would Scorne and dispise that which with reverence they now submit to; There can be noe great Glory that is not purchacd by the opposition, remouval or distruction of some great evill, and without that, the other had never been. What would Physique or Law signify if there were no Diseases, nor Injurys in the world? What were all the Curious Inventions, and rare manufactures in the world worth, if it were not for the Vanity, Pride, Avarice, Curiosity or wants of men? What use would there be of wealth, if there were noe such things as Ambition Covetousnes and Luxury? what were Truth and Reason good for, if there were noe Frauds and Falsitys to discover. In the time of the Apostles, wee finde that the greatest part of those that were present, and eie witnesses of the miracles which they wrought, continued obstinate and unconvincd, while those that only heard them related were converted by thousands at a time. If the Thiefe that was Crucifyd with Christ, had not committed that robbery for which he was condemd, he had not had the happines (for anything wee know) to have been so soone in Paradice. There are more that perish by having too much, then too little, for thousands dy of Luxury and Surfets for one that starves or dy's

of famine. Noe men are more unsatiable at getting of Riches then those that are the most sparing, and easiest satisfyd in the use of it. The more Pleasure men enjoy the lesse sensible they are of it, and when they have lost all Appetite to it, there is noe way soe certaine to recover it againe as by abstinence, and to obtaine what they would have, by avoyding it.

All those that are of a Profession, seldom make use of that themselves which they prescribe to others, as Lawyers goe seldomest of all men to Law, Physitians as seldom take Physique themselves, and Preachers that undertake to teach other men Piety and holinesse of life, doe most seldom rayse any use to themselves out of their owne Doctrine, but dispence with themselves for having noething to do with that which they presse soe earnestly upon others.

Men commonly in the world have noe regard for things how considerable soever, but highly affect words and names that serve only to express them, have an earnest Desire to be thought wise and Learned, and good, and Pious, but care not at all to be soe indeed, call themselves every mans Servant and desire to appeare useful and obliging to all they converse with, but of [all] thinges in the world abhor to be really soe. And when they undertake to give a Reason for anything believe they have performd it sufficiently as soone as they have put it into other, though lesse significant expressions, and the more obscure these are, believe them to be the more learned, although in that, which they call Learning, for one Notion that is obscure by haveing a remote Sense, there are hundreds that are soe for haveing none at all. Those that are calld by ignominious Names which they doe not deserve, and consequently can suffer nothing by them, are never the lesse more concernd and provokd, then those are to whom they are due, and never light in vaine, as if a man could be wounded that is impenetrable; and he that is naked unhurt. Soe when they would redresse any Publique supposd inconvenience, as soone as they have changd the Names and outward formalities, beleeve the Busnes is done; as our Reformers when they abolish Episcopacy Roote and branch; They set up Presbytery in the Roome of it with ten times more power and opportunity, of

doing the same things, which they sought to remedy and secure the Nation against in suppressing Bishops. The more usefull and necessary things are, the lesse they are generally esteem'd, and the cheaper the Labours of those valu'd that are imploy'd about them, as Agriculture Building, and most of the usefullest manifactures (without which humane life would want many Conveniences) are accompted noe better then Drudgeries while any thing that is of noe use but to satisfy the Humor, Caprich, vanity or mistake or Pleasure of the world is in great esteeme, and noe reward thought too much for those that spend their time and study about them. In the times of the late Civil warre, I remember most men were more curious nice and scrupulous of subscribing the Engagement though but a Civill Promise, and such as they were compeld by necessity to observe and performe without that obligation, which extended noe further then to live quietly under the present government as long as it should continue soe establishd; then they were of taking and breaking the Convenant, though a Solemne vow made to Almighty God. Thieves, and Robbers are more true and faythfull to one another, and just among themselves, though bound by noe obligation, then other Partners and dealers in lawfull Callings can be compeld to with all the Authority and rigor of Law and Justice. Some write that Apelles drew a Picture of a Boy bearing a bunch of Grapes soe Naturally to the life, that Birds mistaken flew upon the Table to peck at them. If it be true, the Boy was not so well drawne as the Grapes, otherwise [the Birds] would have been afrayd to come soo neare him. Estridges and Peacocks that have the finest feathers, fly worst of all other Birds; and fishes that have the finest painted scales have noe eies to see them.

The Turkish Historys report that when Soliman the Emperor had commanded his Son Mustapha to be strangled, and his Mutes were slow in the performance of soe Cruel a Task, that he lookd through a windore in his Tent, and with furious words calld upon them to dispatch, which was very strang if they could not heare. If fishes cannot heare how could Lucullus his Lamprys come to hand when they were cald by their Names? or Arion in the Fable charme the Dolphin to carry him on his Back? Among Goverments

Monarchy has in the manage and practice of it more of Commonwelth, and Commonwelth more of Monarchy then either have of what they are cald. For noe Monarch can possibly Governe alone, but must of Necessity submit and be ruled by the advice, and Counsell of others; And in the Senates of Republiques Some one Commonly governes all the rest, and has that really in power, which Princes have but in Name. Soe in the Church of Rome the Pope who is the absolutest Monarch in the whole world owe's all his Power to a forme of Comonwelth, for he come's to it by election noe otherwise then the Duke of Venice do's by his; and though he Stile's himselfe God's Servants Servant, lay's clame to a Dominion over the whole world. They that say the world grows worse and worse, are very much mistaken, for Adam who had but one Commandment to keep broke that, and Cain slew his brother Abel when there was but two of them to share the whole world. The nearer men come to Truth, and yet misse of it, the more dangerous their mistake's are, as a Clock that goe's too fast or slow but a little, is apter to deceive, then one that goes soe notoriously false that nobody regard's it. Men of great, ready, and luxuriant wits, doe frequently prove more ridiculous then those that are dull, and stupid, and only for want of Judgment which never flourishes but where it grow's naturally of it selfe, and will not endure to be planted: for there are two sorts of wise men in the world, the one is of those that are wise in their Tempers, that governe their Actions with a kinde of Prudent Instinct without understanding the reason (unlesse it be implicitly) of what they doe, and those commonly prosper, and live happily in the world: The other sort is of those that understand the reasons perfectly of all things that concerne themselves, and others, but by the unhappiness of their Temper, cannot prevayle with themselves, to make those advantages of their Knowledg and understanding, which other men easily doe without it. The best Laws are made of the worst manners, and the best Lawyers of the worst men, The best Pictures of the worst faces, and the best Cider of the worst Apples. The best Astrologers of the worst Mathematician, and the best Schoolmen of the worst Schollers. The best Preachers of the worst Divines, and the best Knights of the worst Gentlemen, The best Medcines of the worst

Diseases. The old Pagan Greekes and Romans thought there was noe such way to pacify their Angry Gods, as by publique Playes and Sports; The Jews and Christiens tooke the Contrary Course, and endeaverd to make their Peace by strict Penances, fasts, and Punishments inflicted on themselves. The first supposd the Gods were best pleasd with that which they found best pleasd themselves. There are more Baudy Pictures made of Lucrece, the Martyr of Chastity, than ever were of all the Common Prostitutes of all Ages and Nations in the whole world.

Summarys that Contain most things are always shortest themselves. Covetous Person[s] store up Riches to noe purpose but to satisfy their Avarice that has noe end, and afflict themselves to possess that which they are utterly incapable of ever obtaining: that is, Satisfaction. And soe covetous men are counted Rich though they make noe use at al of their welth, And those times cald the most ancient in which the world was yongest. The windes are sayd to sit when they are always in motion, and Sundials to goe when they are fixt to a Place and never stir out of it. The Scripture says that the Presiden[t] and High Priest Herod and Pilat durst not apprehend Christ openly for feare of the People. And yet when he was condemnd, and it was referrd to the People whether he or a Thief should be repreevd, they all (according to their usual way of proceeding) preferd the Thief and cryd Crucifiye. Cookolds love their wive's children of other men's begetting commonly much better then real Parents doe their own, with al their Natural Affection. Great and Notorious Cheates, that doe their busnes to the Purpose, and grow rich by their frauds and Impostures, rather gain then lose Credit by it, for men are trusted and esteemd in the world by what they have, not what they are. All Coates of Armes were Defencive, and worn only upon Shields, and though the ancient use of them is now given over, and men fight in Querpo, yet the Honor of all Feates of Armes is charg'd upon them, and those that have done gallant things, now are rewarded with additional bearings in their Shields, which are reputed more honorable in our Times, for serving only at funerals, then they were when they preservd the lives of men. Most of al ancient Military Titles of honor,

are derivd from the Names of Common Soldiers and not Commanders, For Knight and Sqre are but the appellations of common men, and Baron is somewhat lesse, and Count but fellow soldier, and Duke noe more then a file-leader. A wanton, Idle Peace Naturally produces war, and war is never Quiet until it Beates it selfe into Peace again. All the Curious Disputes and Controversies Divine and human in the world are never in possibility to be Determind, but by those that understand nothing at al of them, and for the most part never soe much as heard they were in being, that is Armies. Noe Man of war is ever thought fit to have the chardg and command of other mens lives, until he has made it appeare that he care's not a Straw for his own. A Taylers Trad is vulgarly most disdaind of any, and yet there is none more necessary nor any soe ancient for it was instituted like Matrimony in Paradice, and usd by God himselfe next after he made woeman to make her and her husband Coats of Skins, after they had Try'd to fit themselves with suites of figleavs. Navigation the only Art that Almighty God himself taught Mankinde for the Preservation of it self, is since perverted to a quite Contrary Purpose and renderd the most dreadful way of Distruction that ever was Practicd in the world. Insects and Serpents the feeblest of all kindes of animals, destroy more certainly then the Fiercest Beasts of Prey; for the wounds of Scorpions Tarantulas Vipers and Rattle-Snakes, &c. are more difficult to be curd then those of Lions and Tigers. For smal vermin are armd with Poysons, and great Beasts with force. The greatest Sea's are always the Calmest, and the smallest Straights, and Gulphs soonest stird with stormes, and most dangerously armd with hidden rocks that ly in ambush to devour what the fierce windes and fiercer wavs cast upon them.

The Papists say they believe as the Church believes, and the Protestant's laugh at them for it, but do the very same thing themselves; all the Difference is, the first believe by wholesale, and the last by Retaile. The Papists believe some thing, but they know not what. The Protestant believ's this, or that, but he know's not what it is. The Papist believ's what he cannot understand without examination: The

Protestant will examine, (though he cannot understand), before he wil believe: So that though they differ in words, they agree in the same thing. The Protestant will not allow the Scripture to be read in an unknown Tongue, but is content to have it read in an unknown Sense, which is all one. They wil not have God describd to the eie in any corporeall Shape, but are willing he should be expresd to the eare, by several Parts of mans Body, as it is frequently found in the Scripture.

Among our Peers of the Realme, Those that have Honors entayld on their Posterity, are cald, Lords Temporal, That is for the Time being: And those that have it only for their Lives Lords Spiritual in opposition to the other.

All things lessen to the eie at distance, but increase to the Fancy at the greater Distance both of Time or Place; For wee admire little things of the Antients, or Moderns that are far off, and contemne and Disdaine greater of our own.

Men of the greatest wisdom and those that apply themselves most to it, commonly make least use of it to their own Purposes: As those that apply themselves wholy to be Rich, The greater wealth they attaine to, the less use they make of it themselves. But lay it up for those that come after them, as Learned men do their Knowledges in those writings which they leave behinde them.

The Governments of women are commonly more Masculine then those of men. For women delight in the Conversation and Practices of men; and men of women. This appeares by the management of State Affayrs in the Reigns of Queen Elizabeth, Catharine De Medices Regent of France, and the Princes of Parma in the Low Cuntrys, compard with the best of any other Christian Princes of those times.

Men that were born in poore, and barren Cuntrys have commonly a greater kindenes for their Native Soyles (as the Scotch and welch &c.) then those that had their Birth in Rich ones.

No Age ever abounded more with Heroical Poetry then the present, and yet there was never any wherein fewer Heroicall Actions were performd; Nor any though the most Barbarous, ever so averse to the Practice of those examples which are dayly set before their eies.

Fooles are more Serious and Confident in their most gross mistakes and errors, then wise men are in the most probable Truths.

The wisest men in the world are commonly the most foolish in it, and the most foolish the wisest. For the first neglects himself, and all his own conveniences to understand all things: And the last is neither capable nor careful to know anything but what concern's himself, and therefore apply's himself wholly to that. France produces the worst Horses in the world and the best Horsmen.

We have a more sensible apprehension of Cuntrys Cities and Places which we have only read or heard of, then those wee dayly see and live upon; for although things at a great Distance lessen and vanish to the eie, they do increase by fame and Report to the eare, and the imagination, the further off in time or place they are, the more admirable they appeare in comparison with those things which wee are dayly conversant with all.

The worst of Emperors have commonly in their first Accessess to Empire appeard Excellent Princes, but afterward became inhumane Tyrants, as Caligula, Nero, Domitian &c. And the best of Princes begun their Reigns with the ill opinion and expectation of the world and some Crueltys, untill they had renderd themselves Secure, and afterward prov'd most excellent gentle and benigne Princes, As Augustus, Titus &c.

No Sort of Philosoph[ie] ever lasted so long, or propagated so far as that of Pythagoras, although perhaps one of the most extravagant and Sensles of all others.

There is a Trick in Arithmetique by giving a false Number, to finde out a true one. So there is no way to come nearer to Truth then by Fable Allegories and apologues that have no truth at all in them.

Insects are more industrious then Nobler Creatures, and come nearer to the Politie of man in the manner of their Government then either Beasts or Birds or Fishes. For Bees and Ants seem to manage their affayrs with little less reason of State, and more Justice then men: being wholy free from those Distractions which the vices of Avarice Pride and Ambition produce in Governments.

As for his Similitude between a Great Rich man and a great Genius (by which I do not understand what he meanes unless it be his own Talent) It may pass well enough if he will but allowe that such men are oftener Cheated and abusd then those of lesser abilities, but it is an ill Signe of a Rich man to borrow, and steal, and take up upon Trust all that he can. And the one is as like to breake in his Parts as the other in his Fortune.

The Government never grew extravagant untill the old Party of Reformers began to be worne out.

If St. Paules Doctrine, That the unbelieving Husband is sav'd by the Believing wife be true; It is the safest way for those to marry that are of Different Religions.

When evry Body, that is, all the Rabble is in a Religion, it is a Shame to own it.

The Pride of Valets and wayting women is a kinde of Flattery to their Mrs. and Ladys who take it for nothing but a vainglorious Conceipt of the Happines of their Services.

The Insolence and Pride of Clergiemen, serve among the Ignorant, for virtus to improve the Dignity of their Profession.

The habit of Cardinals is as effeminate as that of whores, and therefore they are the more Proper to be Mayds of Honor to the whore of Babilon.

Cats are never found to be mad, But Dogs frequently, but no creature so much as man.

He is an Implacable Enemy to all those who have less or more Impudence then himselfe. As if his own Forehead were the only Standard of Impudence, which the French call Intrepidity. And is bound to the Ilbehavior. A Pimpes very Imployment is Flattery, And if he have any Guift in Secrecy, He is esteemd, as the Turks do one that is both Eunuch and Mute, as a Person of a Double Capacity. A Huntsman is but an Auxiliary Hound.

The Church of Rome is the mother Church of a[l] the Fanatique Religions in the world, For when they had Corrupted and Debauchd the Christian Religion into the greatest Sottishness and knavery imaginable, that those who had but any kinde of Sense or Honesty would have nothing to do with it, The hot-headed Fooles came in Afterwards, and ran it into so great an extreame that they pretend all the Papists do, in the most Careless and Spontaneous Actions to be avoyded by all the Rest of Mankinde.

Let the Subtlest men in the world say what they can against wit, it fastens naturally upon those that have none.

No man ever studyd the Law for its own sake, but in Contemplation of the [*MS. destroyed.*] and Preferment that is to be obteynd by those who arrive at any Perfection in [*MS. torn.*]

In all Nations, and Ages, more Persons have been Ruind, and undon and destroyd as the Antients Prophets were for fore telling of Truths that have afterwards come to pass, then for venting of Lyes, and the Impostures in the world which the greatest part of Mankinde Live and thrive by.

What does the Right-hand gaine by being more Active, and useful then the left; But only more Labour and Paines.

If Lawyers understood the Latine tongue Critically, they would finde more occasions to pervert and wrest the Sense of it then now they have, for by applying the meaninge of an Adjective whose construction perfectly agree's with two substantives to which of them they please, they would create matter for perpetual Controversy. The same may be sayd of verbes, whose Syllables have the same letters though different Significations of Time which would furnish them with everlasting Hints to wrangle. All their Ignorance in Construction, and Dashing the last Syllables of all words (in which the Sense and meaning chiefly Ly's) dos only prevent. The like may be inferd from their Barbarous French, which passes well enough among themselves, who have agreed upon it but would spoyl all if it signifyd anythinge else: Like Canting among Beggars, By which it appeare they study in Nonsense, and practice in Sense and Reason, as the Tearms of all Arts are generally Nonsense, that signify nothing, or very improperly what they are Meant to do, and are more Difficult to be learn'd then the things they are designd to teach.

Mr. Wray and Coleman Durst not have undertaken to Dispute with Dr. Stil: or B: if they had been either Priests or Regulars of the Church of R. in Publique, with out the Licence and Priviledge from their Superiors.

Romances made on the Scripture, are worse then Burlesque and Travestees, because they are Further off Truth, for those Signify nothing, unlesse they containe Smart Truths which the others never do, unless by construction and Inferrence, which is made by those who Admire them, like the Interpretations of Dreames of that kinde. And only teach Truth and Morality the furthest way about, And like a French Ragust is but Sauce to Bones. The Parish clearks of London that acted all the Bible over at Clerken-wel (from whence it tooke that Name) were excellent in that Kinde, as the Jesuits Schollers that invented the Devill with two Loggerheads are at present, and the Dutch Roderigos, which are their Operas, and only Serve to Render

the Scriptur ridiculous (tho' they Lay it falsely upon others) by reducing it all to Fiction.

There is no Man who has taken the Paines to learn the Greek Tongue at School, But when he come's to understand better things, is not much taken up with it, unless He be a Dunce, or a Schoolmaster to whom only it is necessary, and usefull.

Those who play upon the Organs or Virginals, have the Advantage of those who play upon Lutes, &c. for they have the use of one Finger and a Thumbe more then the others have, and with the same touch do both stop and strike.

The most Inhuman Monsters of all Men do many times Prove none of worst Husbands to their wives, nor fathers to their Children, For they wil Raven like the fiercest of other wild Beast's to maintaine their yong, and not only venture their Bodys to the Hangman but their Soules to the Devill, to leave them, (though perhaps none of their own) the best Advantages they can make of Both.

There were more Colledges and Schooles founded in Universitys, and all the Nati . . . over, For the Incouragment and Increase of Learning, when there was hardly any such thing in the world, then have been, (or are ever like to be) since it has been Improvd. For the Ignoranter all Ages have been, the greater esteem they have had, for the little Smatterings of the Present Pretenders, And the more Learned they have grown ever since, the less has Learning been Regarded in the general. And therefore wee finde that the Greatest Number of those who have founded Grammar Schooles, or been Benefactors to the Endowments of Colleges, as such as those whose Names are written upon the wals of Hospitalls (to Draw in others) and understood as little in themselves of the Learning of those men, to whom they were so Bountiful, as the others felt the Necessitys of those People whom they provided for. So the Errors and Mistakes of the Antients, when they were Receivd into Schooles in the Ignorant Ages, and became the greatest Part of their Support, and al their Learning have been

fortifyd as well as their Industry and Bungling wayes of Reasoning could amount to; For they have not only made a Canting Language of Purpose, to Juggle with various Significations of words, but introducd a world of Impertinent Distinctions, and as Idle Metaphysicall Notions, to face Truth out of England, and Pass in the Disguise of Profound Learning among the Ignorant, and Render Artificiall Nonsense Impregnable, because nothing appeares more Learnedly Solid to those who do not understand the vanity and Idlenes of it. By this meanes they can Maintaine long Disputes without the least expense of Reason and Sense on both sides, which is not to be don in Sober Sadnes any other way. For as Fenceing masters when they exercise their Schollers use to stamp upon the Bords, and make a Dreadful Noyse to make a Pass with their Blunted Foyles, which is of no use when they come to fight in the Field: So do they with their Pedantique Fustian, that is as Ridiculous and of no use in all the Serious Affaires of Mankind and Right ways of Reasoning.

The K. of France take's the Government upon himselfe by the Grant, and never puts his Subjects to the Trouble of giving their voyces at the Elections of their Officers, nor to serve upon Jurys, nor so much as to Run the Hazard of keeping their own money, who have nothing to do all the yeare but only of fasting days, which they observe all together, in order to their great General Feast in the other world.

If God Almighty had found those Rigors that are Imposd by Priests necessary to every Mans æternal Happines, He would have made all Men in the world of one and the same Constitution of Body, that do's Naturally produce those severe effects, and wee might predestinate and Determine the Fate of mens Soules, more Rationally by their Complexions, and Faces then their Opinions as Presbyterians use, who most preposterously make men's opinions the Standart of their Present and future Condition, though nothing can be more Inconsiderable to both. But Opinion is the only thing that all Churches in the world looke after, and because it has the Greatest Influence to promote their owne Interests, Ridiculously perswade themselves, it has the same Dominion over [all] the other Concern-

ments of Mankind, when nothing is more vaine and False of it selfe to all other Purposes, but only that of their own Trade.

Tis a Fatall Crisis in a Government when Ruling and obeying become to have Contrary Interests, and have perpetual Jealousies and Designes to intrap and betray one another. For then the Publique Peace and Politie, is in a Speculative State of Civill war, which cannot long faile to break out into open Rebellion or Slavery; and Destroy both sides. The Spanish Souldier's in the Low Cuntrys had been so usd to mutinyes, that they became a Part of their Military Discipline, and were managed with set-termes, of Turning out their Officers, and setting up Elects (as they calld them) in their Places, who were ty'd to Certaine Rules, to govern their Tumultuous Disorders by, which otherwise would have immediately Ruind of themselves, but by being strictly observd among themselves continud some yeares before they could be Reducd.

A Man may have a Great Deal of Reason, and yet be noe more concernd in the use of it for his own Purposes, then an Avaritious Person that has a great deal of Money, but not Power to make use of it for his own necessary occasions; Beside some Men have it not always about them especially upon a Sudden Occasion, and then it is the same as if they had it not at all; But nothing renders it so utterly unusefull as Passion, to which it has a Naturall Antipathy, and is absolutely inconsistent. For Passion is but a kind of Dry Drunkennes, and as far from Sobriety, as the most Debauchd, and so much the worse as it is more Natural. For though a Madman have twice the Strength that he had before he lost his wits; yet one [that] is Drunke, has as much less then he had when he was sober.

I suspect ——s' Parts upon one Accompt, as much as his other Disingenuites, and that is that his Speeches are better than his Lettres which shows that his Judgment is better at extempore then upon fit deliberation, of which Temper of understanding, though I have known many, I never yet found any good and Solid. And the Truth is there was never any Man of

Excellent understanding whose Morals and Practices were not of the same Quality, though millions of others, whose Craft and Subtly in the Ordinary affairs of the world is Sufficient. But as it often put's them upon Attempts without fair means and ends, it sometimes distroys them for nothing. And the fault of all ly's in a Corrupt understanding that is the original of all.

The Richest and most pretious of all Perfumes are but the Impostumes or excrements of wild beast, or Fishes.

When the Richest cloaths were worne (as in King James his time) they were made after the most ugly and deformd fashions.

The Femals of Human Creatures are allways ready to generate, and the Males seldome, contrary to all other Animals, whose Males are allways ready and femals seldom.

A stag is bravely armd, but has no Courage to make use of his weopens, and his Safety depending upon his Speed in Flying, they are but an Impediment to him.

The Goths and Vandalls were never reduc'd to Civility themselves untill they had destroyd it in all other Nations. Men inflict and s[u]ffer Persecution with equall zeal, and although both pretend to Conscience, both many times are equally mistaken. We grow weary of those things (and perhaps soonest) which we most desire. There are more Bastards begotten in Matrimony then out of it, and more Servants that govern their Masters then Masters their Servants. Pillers, that were at first but the Props of Cottages became afterwards to be the most bewtiful and magnificent Parts of Structures. 'Tis strange that the French who have the worst Appetites in the world, should be esteemd the best Cookes. And that they who have no Good Horses bred in their own Cuntry, should yet affect Horsmanship above any other Nation. As Bad manners are the Causes of Good Lawes, So great inconveniences have always produc'd the greatest Advantages. The Pox and Scabs of the French People has

put them in a way of using the greatest clenlynes in their Cups and glasses, and handling of their meate: And there is no other Reason why the Duch are so extraordinary neat and cleanly in their Towns and houses, but only the unwholsomnes of the Aire, and natural nasty Durtines of the Cuntry, which if they were not provided against, would be apt to produce Contagious Diseases. For where there is anything excellently well contrivd for the generall Benefit of the Place, it is commonly nothing else but the remedy of some Defect. Pleasures to those that have no Inclination to them are more uneasy then Labour and Paines and so are all glorys to those that are not vain-glorious. Some Men delight in things for no other reason but only because they are ugly, and Infamous.

APPENDIX

UNCLASSIFIED NOTES ON VARIOUS SUBJECTS.

One Scripture is Enough for all Men to submit their Reason and Judgments to without Examination, and not to make a kinde of Canonical Philosophy to Impose upon their understandings with Authority instead of Sense and believe the Best Modern Observations (that is the best experience and most Antient) to be but merely Apocryphall, by a Silly mistake of the yonger and Rawer Ages of the world for the most Grave and Knowing, as if all Mankind, like some Particular Men, were twice Children, and the last Infancy the worst, when tis apparent by thousands of Instances, what Excellent Discoverys have been found out since, of which those they falsly call the Antients were utterly Ignorant. The same may be sayd of Tragedy and Comedy, which, if they are Properly cald Imagines and Spectacula Humanæ vitæ why they should be confind to Persone mezzane that . . were neither very good, nor very Bad, like the Garnishing of Dishes and not the Food, is as useles and Insipid, or why they should be rd . . only to Foolish Pitty and infeasible Terror, and instead of instructing the understanding, the only end to which they should be designd. To humour two such childish Passions only, is as Sottish and Ridiculous. For they could hardly have found out two things so inconsistent in the Nature, and tyd to such Impossible Conditions, To terrify men, without Punishing their Crimes in others, (which all Laws proved for in their publique Executions) only because they are Incapable of Pitty: or others who have deservd the same Punishments, and are only proper to be terrifyd, did not finde the same Fellow-feeling and Compassion of them for their own sakes, by which it Plainly appeares, that Pitty, and Terror can never possibly meet, but in the worst and most criminall, which therefore they have very Judiciously Banishd the Stage. *As if the Laws should forbid men to be Hangd, till they are prepard, and fitted for it.* But to make the Nonsense more compleat, They will not suffer Delinquents to be Punishd in Tragedys for their own faults, but some Mistake or oversight of their Ancestors, like the Jews eating of Sour Grapes against all Principles of Reason and Justice, only to make them capable of Pitty, and the Spectators of Terror, to avoyd that which is in no mans Powr to Prevent. Why Poets should allow of none but Persone Mezzane to be admitted upon the Stage: who are the Only Persons themselves that *are*

debard all Mediocrity, is somthing awkward. For if the Lewdest of all their Gods (whom their Poets make Lewd enough) take part against the Poor Offender, or have but some old Pique to his Family, it is enough for the Spectators to Pitty the Innocent criminal, and terrify others from being born of such wicked Parents: a most Just and excellent Law of Tragedy (no doubt) strictly observd by the Antients, and therefore ought to be so by the moderns upon paine of Being Proceeded against, as Stage-nonconformists: when all the Absurditys of all the later writers put together will not amount to halfe the Sottishness of this Regular and Judicious Nonsense which wil not admit of so much truth or Resemblance of Nature in it, as is Capable of Morality, though tru History be utterly forbidden Tragedy as wel as Comedy, as less convenient to Morality, then Fable and mere fiction, where the Inhumunest Actions of Mankind can only be Punishd in Effigie, like the Tragedy of Pyramus and Thisbe, where the Spectators are desird not to be terrifyd at the Lyon, that was really no tru Lion but only Flute the Bellows mender in Disguise &c. These two Magots of Terror and Pitty are very untowardly Put together, as the only Ends of Tragedy. For as no Affliction can terrify others from the like, but where it is Justly Deservd, So none can move Compassion that is not Injustly incurd, both which are Provided against in the Persone Mezzane, who it seemes are neithe fit to Represent Good, or Bad men in Tragedy and Serve to no Purpose at all either in order to Terror or Compassion of which when they are capable of the one, they are utterly voyd of the other. For the very Good by their frequent Misfortunes are only apt to move Pitty, and the very Bad Terror, and for that very Reason preposterously forbidden to be introduc'd in Tragedy directly contrary to those supposd Ends of it. And if this be not a Plain and Manifest Contradiction of themselves as wel a Common Reason, I cannot Imagine what is. All ends of Tragedy are condemnd to be unfortunate, and certainly tis more agreable to Reason as wel as Human Instruction, that men should be Punishd for their Crimes (as they are in all Nations) to deterre others, from Comitting the like, then to suffer wrongfully for no Purpose, but to Raise so Impertinent, and Childish a Passion in the Spectators, as Idle and Insignificant Pitty, that Gives no Relief at all to the Innocent Sufferrer, but Rather aggravat's his Misfortunes.

Gifts and wit are but a kind of Hotheadednes, that Renders those that are Possest with it, better at Extempore, then Premeditation, and therefore such men are wont to Speak better, and more Ingeniously then they are Able to write, and the more suddenly the Better, but if they come to Consider, the longer they think, it always proves the worse, For their Judgments are of so Feeble a Temper, that they cannot hold out but turn Edge at the second thought, and if they venture further, it still Proves worse and worse, as all things at their Height Naturally Decline. And this is the Reason why Orators, Poets, and Fanatiques are such Ill Masters of Reason, for they have not Patience nor Temper to Consider long on anything, but rather at first to take up any thing, though ever so unreasonable, which sooner becomes a Habit in them then others, which afterwards is never to be gotten out again, As Spots and Staines are never to be taken out fine and weake stufs, though they may be out of stronger that wil indure more pains Rubbing and vexation.

David's Tongue was not like to be very voluble, if it could Speake noe fluenter then a Jew was Able to write, whose Charasters Require so many strokes of the Pen, and Hang so ill together only to avoyd Abreviations, that it seeme's to be a Language to be written with the slowest Dispatch of al

others, and most uneasy to be written, unless they had a way of Shorthand which I never heard of. Their Letters have something of our Court and Chancery Hand which is never to be written speedily by the ablest Clerk. Besides their D[r]awing their Lines from the Right Hand to the Left seeme's to be unnaturall, being directly averse to all the ways of Drawing and Sculpture, usd by all other Nations, And though wee are forcd to Print the same way, It is no Small Impediment, to the Easines and certainty of that usefull Invention. The Hebrews are more curious of their Letters Then their words, and their words, then the Sense and meaning of them and their Pricks then both, which makes them differ so much about their Radixes that some of them interpret the same word A Horse which others Render a House. To say nothing of their Grammar, which construs Is and was and shalbe for all one. A Great Argument of the Imperfection of that Antient Language which is always Supplyd in our English Translations of the Bible, beside a welth of other expletives, which are no part of the Scripture.

All Humorists hate their own Inclinations in others, which renders them so easy to be flatterd and cheated, by all that can but Dissemble and comply with their Extravagancies.

All the Stars that Twinkle, seeme to be Flames, and consequently Suns, and those that do not, other worlds, like the Moon who when shees ever so bright is nevr seene to twinck as the Sun do's.

There is no Religion in the World, that Deboches the Reason and understandings of Men, so much as Popery, For the Reformation was introduc'd upon the Accompt of Reason, but Papisme crept in by Stealth in the Darkest times, like a Thief in the Night: they themselves cannot tell when nor how. And by forcing all things out of the Course of Nature who[?] only Human Reason is in its Sphere of Activity, and Preferring Story and Miracles which are never to be understood, nor Prov'd, They Reducd all their followers &c. to that slavery of thinking, That they are ready to Receive any falshood that is imposd upon them, and nothing upon any true Accompt, though ever so Rationall. Hence it is that they so apt to tell, and believe Lys, and have no other Measure to judge of anything, but as it stands in Relationship to the Church of Rome, and make any thing Good, or Bad, according as it comply's or stand's in opposition to that. From this want of Judgment it is, that all their Plots and Designes are so Ridiculously Silly and weak that though they Perpetually Miscarry, they wil never Give them over. The Apostles and Evangelists might believe in Christ when[?] they knew and converst with, and were eie-witnesses of his Miracles, But[?] do but Believe in them, and what they affirme of him to be true, and mistake themselves if they think they believe in him, unless it be at Second Hand, As the Jews did, when they perswaded themselves that they Believd in God the Creator of Heaven and Earth, when Really they did but believe in Moses, who told them he was so, and Discribd the History of the Creation.

All Divines that marry, are (like Citizens) commonly Henpeckt by their Comfortable Importances. For a woman can be no meet Helper to a Priest in his Calling and Profession, and to marry her, is but a kinde of entring her into Holy Orders, and as much Spirituall Incest for a Daughter to Marry her Ghostly Father, as it is in the Church of Rome, for a Man to marry his God-daughter, whom he undertook to answer for at her Baptisme. And if they

are Transubstantiated into one Flesh, which of them has the Care of Soules, none but a School-man can Determine.

One that could tell what Sort of Fanatiques naturally turn Papists, what Atheists &c. as easily as what kindes of Putrifyd Flesh produce any Sorts of Insects, For Fanatiques are but several species of Magots that never continue long what they are, but turne to something else by equivocall Generation. And are not such in Religion only but in all other things, that they may not mistake that for Spirituall, which is nothing but the naturall temper of their constitutions, and the effect of their Intellectual Complexions. For they have the very same Affectation, Ignorance, Obstinacy, and Self-conceit in all things else how inconsiderable soever that they undertake. And therefore their Revelations of other matters are not like to be true that are so false of themselves, and those Gifts which they bestow upon themselves no better then Begging Presents, to bring them in Returne, more then they are worth, which is less then nothing.

—— would have been one of the best husbands in the world if he had lighted upon a good wife, and such a one as he could have liked, for he that can be so constant to —— that bring him Children, would have been as much where he had a greater obligation. And this unhappines among many other, the Nation ows to the Ambition and perfidiousnes of the Chancellor, who prevayld with the Sheep to make a League with wolves, against their old Guardians, that in time himselfe might become the Head of it. For when he had enterd the Poynt before what he did afterward, was but in order to binde his man, that lay open to too many Blots. But the Divine Justice would not suffer him to live in any Condition in that Nation which he had so much injurd, for his first Banishment being for his Loyalty he could never indure it afterward, but was at last banishd for his Apostacy, and dy'd an excommunicate of his Cuntry and Morality if not the Christian Religion, and Humanity. There can be no greater Punishment to an Ambitious man then to fall from what he was by indeavoring to be greater, and therefore no doubt, a Private life more plagud him then his Gout.

The old Greek Poets that invented the Fables of the Metamorphosis had no Designe to express Naturall Philosophy, or teach Morality by them as Mythologists would perswade us. For nothing can be more unagreable to Nature, or insignificant to the other purpose. But they seeme to have no other end, but that which the Authors of the Legend since have proposd to themselfs, to amuse men with Stories of Miracles, and fright them into a Reverend Awe of Religion, or Superstition. And Ovid's Metamorphosis was no doubt a very Pious worke and did no less Service to the Pagan Church, then his Rubrique of their Holy days, to which it servd as the Legend dos to the Saints day's in the modern Roman Calender.

That Prince who live's above his Revenues, and below his Dignity, has as hard a Province as a Marchant that spends above his Estate, and has no Credit, especially if he expects his Supply's from his people, who will charge all his extravagant expenses upon their own Accompt, and believe they pay for all; and grutch him that which is his owne. And the more he takes of them to relieve his wants, the less they wilbe sure to pay him in obedience, and subjection, that what he gaines one way, he looses another, and much more, for Money do's always goe hand in hand with Credit and Reputation, but never go's before, nor come's after it. And when he has lost all Authority, their

next Bus'nes is to accuse him, for assuming more then is his Due, and to binde him up with Laws as thieves do those they Rob, and use him insolently for having noe more about him.

As many Inheritances are Disposd of by Physitians as by Lawyers, for if a Doctor wilbe content to kill moderately and sometimes spare a Life, for his credit, though he loose by it, he may thrive in his way, but if he give's no Quarter, his Practice will not long hold out.

How can Lawyers have clean Hand that eate their Meat without Trenchers, or Napkins.

Some Divines and Philosophers have found out I know not where, nor how, That Angels converse by Intuition, and understand one another without Speaking, whereby it seemes There is always a great Silence in Heaven, as well as in St John's time; and perhaps that that is no meane Contribution to the Hapines of it, as talking is one of the greatest causes of the Disorders of this world.

Truth can be no older then the Creation of Man, but Lys are of greater Antiquity ever since the Fall of Lucifer, when he became the Father of Lyes.

The Natives of America, before the Spanyard invaded them, injoyd the same Happines of life which the Poets fancy of the Golden Age; To which they may pretend a fairer Title by the vast abundance of Gold which they possest, although they had no need, because no use of.

Priests had a brave time, when all the Rest of Mankind were Fooles, and they the only Knaves.

He that lay's his Designes too far of, is like one that shootes before he is within a just distance of his Mark, and more remote then his Artillery can reach.

Ignorant and Sottish People are never to be prevayld upon, by those who have the greatest abilities of Reason, but by such as nearest to their own Latitude, and have but ever so little more Sense and Capacity, as Duckes are never to be Drawn into a Decoy but by other Ducks, of their own kinde.

Benefits oblige but one sort of People, (and that the least of all) the Just and Gratefull; To all others who are more to one then can be easily accompted; they Naturally turne to Injuries, and disobligations and are seldom otherwise then as such Returnd.

The Pox go's under as many borrowd Names of other Diseases, as whores that give it do of other women.

Princes cannot be waited upon of Free cost, nor servd by any but such as are able to beare their own Charges, for their Necessary Occasions frequently stand in neede of such only who have no Dependance but upon their services, and have no other way to better or maintaine their Condicion so well as in being obsequious and Faythfull to them.

APPENDIX

Although the Management of almost all the Busnesse in the world may appeare very extravagant and Ridiculous, yet whosoever consider's it Rightly will finde that it cannot be avoyded, nor possibly be don any other way.

There are Infinite evident Demonstrations, of the Prodigious wisdom and Ingenuity usd in the Creation and Fabrique of the world, but the Providentiall Government of it dos not so plainly appeare, but still there is reason enough for some men to suppose, that all those affares that fall out in the Civill management of it, are but the Effects of its own Nature.

The Bishops have been so far from converting their Enemys to a better opinion of the Church since their Restoration then they had before, that those are the only People they have confirmd in their former Faith, beside many new Proselites they have begotten of the same Perswasion.

There is nothing that can improve Human Nature so neare to Divinity as knowledg. This was the first opinion in the world, when Adam and Eve believd that to know Good and Evill was to be like God. And as Lucifer fell from Heaven for indeavoring to be as great as God. So did Adam for Attempting to be as wise. Whereby it should seem that man was not created Rationall, but bought his knowledge with the Forfeiture of all his other Priviledges.

There are as many (if not more) Living Creatures in the Sea, as on the Land and more wealth where there is no use of it.

All Sorts of Forrainers come into this Ile as poore as if they had been wrack at Sea, and cast up upon it; but finde such kinde Entertainment among the Natives, that they never care to leave it, and return home again.

Why should not Religion as well as Morality be insinuated by Fables and Apologues? and Those Rites, and ways of Divine Adoration, that are founded upon false and Mistaken Grounds, being well meant and Piously intended, not be as acceptable, as if they were true, and rightly assumd, as long as they are as well meant, and really believd to be true, and orthodox by those who use them, for a too Scrupulous inquiry after mere Speculative Truth, in Performing Actions of Duty and Obedience (which Naturally do not admit of Dispute) may be as Superstitious, and of worse Consequence, than those Ceremonys, and Formes (if they were mistaken) which they Quarrel and take offence at.

Fanatiques in Religion are the same things, that Fops and Humorists are in the world, that do all things out of Caprich and Affectation, And like Papists do not pray but say their Howrs, and yet condemne them for it.

Clergie-men are as severe to Bigots as well as Athiests, and would have all Men have Religion enough to serve their own Interests, and no more.

It is apter to Raine in great Cities, then in the open Cuntries; For the clouds that are driven over them by the windes, or inclination of the Atmosphere, are easier dissolvd by the Heat of the Chimnies, then in other Places, where the Aire is not so warme, and this I have often observd, that when it has Raynd in the Streets, it has at the same time been dry in the Fields.

Wit in a Traveller is like Money, He who carry's but a little out wit[h] him, brings none back again.

Wit takes Naturally to Debauchery, make's men Free and Open Hearted,

complesant, and Frolique to delight in Conversation, and that which is the Inducement to it, wine; which as it set's fallse valewes upon all thing, blows it up into the Greatest extravagancies.

A spruce Gallant take's his cloaths for the better Part of his Redemption; For as Adam after his Fall among his other Defects found himself Naked (of which he appeard to be most Sensible and hid himself) so his Restoration from that Calamity, and Improvment of it into Bravery, cannot but apeare to him to be his greatest Indulgence.

The Modern Extravagance of Gallanting, is imputed wholly to the Men when the greatest part of the Fault is Causd by the ill-Humor, Caprich, Passion and perpetuall Provocation of wives, that serve for Foyles to set of[f] the Temptations of other women, whereby it appeares that men have a Double Provocation to it, and both from women, who have but one from them.

For as Princes while they are great and Powrfull can do no wrong, so when they decline and grow low they can do no Right; for their good or Bad Actions are equally odious to other People, as soon as their Persons, and management of Affaires begin to be dislik'd. And whether the[y] mean well or ill, it is always taken in the worst Sense, and they have the Prerogative only to be judg'd before they are heard or understood.

Astrologies are in a great Error, who ignorantly mistake Genesis for the moment of a Man's Birth, when it properly signifys the Instant of his Begetting, between which and his Production there is 9 months Difference, and if there be any Probability in their Arts may seeme the fittest and properest time, for the Influences of the Stars to worke upon when the matter is most capable of their Subtle Impressions, for as they receive apparant Qualifications in their Body's, from those of their Parents, whose very imaginations have been found to imprent Signatures upon them in the wombe, before they are brought to perfection, but never at their Birth, nor after they are born, So if those feebler and more remote operations produce any effect at all, it is as unseasonable, to assigne it to the Birth as to thinke to improve or alter Corn after it is Ripe. And as the good or Bad Growth of Corn depend's much if not most, upon the Season of the yeare, and condition of the weather in which it was Sown, without any regard to the Position of Stars, So if there be any such trick in Nature the Act of Generation cannot but bee the seasonablest time for influences to do their Busness, and the wisest way to predict, to draw a Scheame of the weather in which the feate was don, which is both a more immediate Cause, and of more Sensible Operation, of alterations in the Body of Man, then any far-fet Magique of the Stars, that is further of[f] from Sense and understanding then any thing else. By which it appeare's that a weather-cock, or weather glass is like to prove a better Instrument to their Purposes, then an Astrolabe or Jacobs-staf. And if they were but so wise as some Men's Cornes and Aches are to foretell the change of weather, (which they all ways undertake but never perform) they would have more reason for their Pretences then they have yet been able to produce.

Genesis is but the Getting of Children, and Exodus the Running away for it. In the Scotch translation Genesis is rendered the Buke of Swiving.

Those Children that are begotten in the day, are commonly born in the day, and those in the Night by night: for Nature for the most part keepe's a

Punctuall accompt of time: and that is one reason, why more are born in the Night then by Day, when men are commonly diverted by many other occasions. And in great Cities men are often in Drink before they goe to Bed which makes the Children they get prove soe foolish, beside the Mothers longing for ridiculous extravagancies, when they are great, while in diviseing what to long for, that's hard to be had, to try how much Naturall Affection a Cuckold may have to none of his own issue. For if Princes are lawfully marryd by Proxy, why should not others have their Children as legally begotten the same way? And as all Empire (some hold) was at first deriv'd from Paternall Authority, He who ha's that Dominion, over other men children is a greater Person, then he that can pretend to none but over those that are of his own simple begetting. Before the Reformation, all Priestes and Friers were cald fathers by the Layety (as they are stil in al Catholique Nations) only because having no wives of their own, they got all other mens children, and nobility and Gentility was never in higher esteem then it was in those times, and is at this day where that Course is taken.

There is no man so unsafe as he that is too Great, or too Proud to be told Truth, or have his Errors taken Notice of.

Popery made the Christian Religion a Fable, and Reformation by discovering that cheat, will in time bring it to Nothing.

No man can Imagine how vendible and Current Commoditys Flattery and Pimping are.

The Chancelor Hide having Layd his Designes at the King's Restoration to depress the Royall Party (who had payd so deare for their Loyalty, that they had nothing left but merit, the most ungratefull of all Pretences, to pay for non Imployments, in the Government) and to advance the Rebells who had not only money to buy Pardons but Places of the Greatest trust and Profit in the Nation, not only preferd (before all others) the most perfidious, to the greatest Secresys and Trusts in the State, but Justifyd the most pernicious of all their False Doctrines by which they had don so much mischief before, and made their Preferments pas for Dispensations and outgoings of Providence, that had utterly exposd and disownd them before.

That Cruelty of the Grand Signor in destroying all his Brothers as soon as he comes to the Crown, that is so abhominated by all other Nations, is if rightly consider'd, not so inhuman and Barbarous as we suppose it, for there was never any one life that was taken away upon that accompt, but has preserv'd many thousands that otherwise had been inevitably cast away, besides the certaine Ruine of that Empire, which must of necessity have fallen out many yeares Since. For their Religion allowing Plurality of wives, which must consequently produce great Numbers of Children, and little Distinction made between the legitimate and others, (especially where Merit is so much Regarded, that there [is] no other way to advancement, and by it the highest Preferments ly open to the meanest) It is impossible to preserve the Empire in Peace at home and avoyd perpetuall Civil wars, any other way. For though many Sons may be a kinde of Security to a monarke during his life-time, yet after his Death nothing is found more pernicious to the People. And this wee finde tru, by the History of our Ed. 3 who having more Sons then any of our kings before or Since, furnisht the Nation with severall pretenders to the

Crowne and a Constant Civill warre for above 200 years, and ended with the Distruction of all the Heires Male of that Family, and introducing of another.

The Age that H. 8 livd in occupyd Reformacion in, and this is in a fair way to occupy it out again.

Preachers are more audaciously Impious then other men that dare denounce against the Sins of other men, and never feare their own Sodoms and Gomorrhas should rise up in Judgment against them, for there is no Condemnation so certaine as that which comes out of a Criminalls owne Mouth. And that kinde of confession never fayles of Language.

There is nothing more Importune and petulant then the soliciting of fooles, for fooles are the best Solicitors in the world.

The Invention of Pilleries was to expose the Faces of Notorious offenders to publique view, that all men may take notice of their Faces, and avoyd them. As in France they use to cause all Malefactors when they are first brought into a Prison to be tyd in Chaires with their Heads and Faces bare, that all the keepers may observe and take Notice of their Particular visages, and Markes, in their outward man, and Ages (which are all carefully set down in a Register) not only to prevent all Attempts to Escape in Disguises, but if that should chance to fall out to know how to seeke after them again.

If a man were really the worse for being evill spoken of behinde his Back, it were Impossible for any Man to live in the World. But Nature has so orderd it, that the most venemous Serpents can bite and sting nothing at a distance that they cannot touch, and fasten upon, and the mortall'st poyson hurt none but those that apply and take it into themselves. For detraction is like witchcraft that always strives to do mischief to the Absent, but if either were effectuall, or could do but so much hurt to others as it often do's to those that use it, the world would be quite another thing, and in little time, Nothing.

There is nothing in Nature that has so great a Power over the Minde of man and governs there so like a God as Conscience rightly qualifyd, nor any thing so like the Devill as that which is false, and mistaken, and erroneous, for then it is worse then the Possessions of evill Spirits, which are seldom observed to do much to others, but there is no Mischief and Distruction which wicked, and Deluded Conscience is not always ready to attempt. For as there is no Folly so extravagant as that which believes itself to be wise and knowing, so there is no impiety so horrible as that which supposes itself to be Godlines and Christian Duty: for then of a Spirituall Calenture, and hot Fit of zeal it turns to the Plague and destroys all that come neare it. This is that Devill that assume's the Shape of an Angell, and having Disguisd its Nature, indeavors to change its Name too, and calls it selfe Tenderness, and Feare and holy Jealousy, instead of Obstinacy, Pride and Insolence, as all Impostors use to change their Names to disguise their cheates, as well as Popes do it to Declare and profes their Holines. Conscience is like the Magistrates sword that protects in a Goodman's hand, but destroys in a Bad mans.

A Virtuoso sayd That the Spring of a Watch that was wound up with a Fals Lutestring would never go True more then a False string would stand in Tune upon an Instrument. The Spring of a watch that puts all the wheels in

motion, and is the life and Soule of that Curious Engine, is not seen itself, but shut up close in the Barrell (as Diogenes was) as if it did nothing at all when nothing can be don without it. So do the Chief Managers of great Affaires, that imploy others in the Mechanicall parts of Busnes, but never appeare themselves.

Sir P. Neal being rated in a Publique Tax, the Sixt Part of an Estate he had, complaind it was too much and desird he might (be) relievd and pay but a fift.

This Pope for his Supine Negligence had a Painted Poppy fix upon Pasquill with Papa vero written upon it, for Papavero to intimate his Sleepines.

Fanatiques are worse then the Devill, for he never dos any hurt to Mankinde without a Commission from God, But a Fanatique when he do's the greatest mischiefs in the world has no Authority for it but what he forges and gives himself; And certainly when Jobes Integrity was to be try'd, he would not have been so Civill to aske Leave to throw down his House, and destroy his Children and his Cattle, but would have don it of his own Authority, and taken a thriftier Course, to destroy his Children only, and sav'd his House and Cattle for his own use: for *certainly no Conscience was ever so Sour'd as that which has been burnt with zeal.*

Fooles are always allarmed and frighted with things they do not understand as horses start at Posts in the Darke.

Clergymen are like Scavengers that pollute and Defile their own Soules and Consciences in clensing those of other men.

Covetous men prescribe no end to themselves in getting of money because it is to no end. For they have not the Hearts to use it.

The Reverend Judges are the greatest Swordmen of the Nation, for they are allways Seconds to one Side or both, and never fayle to have the better of which side they please to take.

All Cheates and Knaves thrive no less then Honest men by Keeping of their words, untill they finde a fit opportunity to breake them. And honest men are Ruind by ingageing Carelessly to perform what really intend in the mindes they are in, but afterward neglect it.

Dr Wil: has set up common Prayer only for the Visitation of the Sick and Burial of the Dead that is in it.

The Auspicia of weake Princes are always unfortunate.

The History of the Romans wars with the Græcians compard with those of Carthage that fell out much about the same time apeare the paultriest little things in the world, that it is unpleasant to read them (in Livie) both together.

The Common People have no more Proper Notions of the Deity then Beasts have, and therefor are apt to receive any that are instild into them.

No Man can be, or at least appeare to be ill-humord but for want of wit and Reason.

An Humorist is the same thing in Civility and Conversation, as a Cross-Knave is in Busnes, and it is equally troublesome to have anything to do with the one as the other.

Those who have nothing of their own, but venture their lives for what they get, do after spend it most Prodigally, and the more Danger it cost them, throw it away the more extravagantly: as if it were unreasonable to preserve that which had brought them in Perill of their Lives, and therefor the wisest Course is to be the soonest rid of it, though the want of it will bring them into the same danger again, as those who have escapd hanging are never quiet untill they have try'd the same experiment the second time. For most men are so far from taking warning by their own Deliverances, that they are rather encourag'd to attempt the same things againe, and though a burnt Child be sayd to dread the Fire most men want that wholsom Reason and understanding.

Ignorance is not so much a want of Learning and Knowledge, as an incapacity of it, or a Naturall Stupidity and weakness, that is by no Art or Industry to be Cured; For there have been many Men of great understanding without any Learning at all, and many Learned Men very Ignorant, as skill in Fencing do's not make valiant, nor valour skilfull. But nothing can be don where Nature do's not allow a Free Supply, who can do nothing herself without Materials, and where these fayle her workes prove imperfect and Defective, much more must that do that has no foundation but what shee lay's: And therefore Art when it do's not recover it's whole support and Instruction from her can produce nothing but Imposture, and Delusion, as shee dos Monsters and Prodigies, when her supplys fayl to be duly brought in.

Wit and Fancy are light and Airey, but Judgment weighty, as wee do not Sound the Depth of the Sea with Boys that will swim upon the Top of it, but Plum'ets of lead that will sinke to the Bottom: All Sorts of Tricks and Rotines in knowledg are easily learnd, but there is no way to attain to that which is perfectly, and excellent, but with great Study and Paines, and as great Naturall wit and Judgment.

All speculative Men, by living Retir'd, want the Readines and Address of the Practicall; as the Practicall do the Knowledg of their Bookes and Studies, and both differ but as the Roman velites did from their Heavy Armd Triarij.

The way of attaining Mysticall Knowledges is equally extravagant with that Sottish Story of Democritus who is sayd to have put out his own eies, that he might contemplate the better; An excellent Preparative to his Discovery of the worlds being made b[y] the Accidentall Rancounter of Atoms in vacuo, which no Man could ever have hit upon, that had not been mad enough to put out his owne eies upon any accompt whatsoever. Nevertheless this Freake of the Philosopher [?] with great Reverence and Admiration by the Learned, as many others of the same kinde are, and no less celebrated then Socrates his Dying for his Religion, or Induring to be beaten by his wife, in which he was but a Confessor of Virtue, but in the other a Pagan Schismatique, and Martyr to his own opinion.

The Ages of the world are like those of Men, and agree as truly as that Parabel which L. Florus made of the Severall Ages of the Roman Republique with the Ages of a Man: And as all men naturally improve still in their Strength and understanding untill they arrive at their height, and there after a certaine Pause, as Naturally decay by the same Degrees: Just so is it with the

world, whose Infancy and youth, must in Probability have the same weaknes and Defects which we finde in men of the same condition. But when the world wilbe at it's Height and how long continue so, and when decay we know nothing only we are sure wee come after its Infancy and youth for many Reasons, and consequently are nearer its maturity. And therefore those modern Humorists that prefer the yonger Ages of the world to the Present that has had not only a greater experience, but a more stayd Temper, are sufficiently mistaken, and if they had livd in those times which they now so much admire, would much more have undervalewd them, for those that were before.

The Law has not so many nice and Curious Subtleties to furnish with Perpetuall Disputes and wrangling as Priests have found out, to debauch and Corrupt the native Simplicity of the Christian Religion. That nothing can be sayd ever so plaine and easy, but they will turn it with their Juggling Distinctions, into what sense, or Nonsense they please and make it, either Pious, or Impious, Hereticall or Orthodox, true or False, according as it serve's the Present occasion; and all to no Purpose but to propagate Contention, and wrest Religion, from the great, and chief end it was at first desynd for. And it is not improbable, but they taught the Lawyers this Curious Mischief, when they had the Management of the hig[h]est Court of Justice and by that meanes, layd a Foundation to pervert Justice and Conscience, as they have since don Humanity and Christian Charity. That no Spider ever spun his web with that Curious Nicety to intangle Flys, as they have don more Tricks out of their noddles to insnare the weake, and Ignorant, that have not wit enough to break through them. By this meanes they are able to rayse and maintaine Quarrels world without end, beyond all Possibility of Peace or accommodation, which are never to be introducd this way that tend's directly contrary to it. And can no more be reconcild then the war between the Elements by which Nature subsists, as all Particular Churches do by this mutuall Dissention, and all directly contrary to the whole Designe and Interest of that Religion for which they pretend to be so zealously concernd, as if they had rather destroy all Religion then not have it their own way. And when by this ill-management of Religion, and setting it against itself they have renderd it unuseful to the ends it was design'd for, and given occasion to some to suspect, that they who can make what use of it they please, may perhaps have made it themselves, they exclame against them as Atheists, and forget that if there are any such, they are for the most part none but such as they have bred up and taught to be so, by making Religion perpetually contradict itself, and recant those things in their Practices before all the world, which they professe and own before god. For though God made Religion, as Princes and Goverments do Laws, yet they who have the management, and interpreting of both, will make what they please of either. Nor is it probable that the Laws of God should fare better then those of Magistrates, who are present to oversee their execution, while the Ministers of the other, are left wholly to themselves in this world and only accomptable in the next.

The old Parlament-Party preserve themselves united as the Jews do all the world over, out of hopes to their antient kingdom again; as the other do to their late Commonwealth. For as those who have escapd any great Danger together, where they have come of[f] with better successe then they deservd or could expect, have greater Indearement's to one another (and the more reall the more heynous their Crimes have been) then those who have sufferd upon an undeservd accompt, so are they more Industrious to arme themselves

against that vengeance which they know too well they have deservd from Justice, and by keeping themselves united be better able to defend themselves against it, and beare that infamy the better (by still owning their old Pretences) which otherwise would fall too heavy upon them, if they were less Numerous to support it and if the times should alter, and an opportune Revolution happen, they may be in a Redines to revive that good old Cause again, and make better use of that experience which they have gaind by their former miscarryadges, and by that meanes being more wise, cannot but be more able, by those observations they have since made, to carry on the work with better Success, and bring their Designes upon the Church and State to full perfection.

Men of Different Parties, and Factions are never so good as they make themselves nor bad as they are renderd by their opposites, and therefore they easily deceive those that Consider but one thing at once.

The Reason why Great Persons have the Gout and other Diseases in greater extremity then those of a meaner Condition, is because they are apter to take Physique, and try the experiments of Medcines upon themselves, then those that have not so much Money to spare, nor occasion to be apply unto, and drawn in by Quacks and Empiriques.

Most of the Cheates in Law, are but to get time and a Repreeve from Justice when she cannot be further prevayld upon, and therefore men regard the Laws of God so little, because they believe they have so long a Reprieve from their execution, as they are the less concernd in Death, because they know not when it wil come.

That commandment that injoynes us to honor our Fathers and Mothers do's not bid us do so to our Grandfathers and Grandmothers, nor unkles nor Aunts, nor any other of our Relations.

When a Man Dys all Actions in Law dy with him, and so should all other Quarrels and Animosities. For although the Infamous memory of the Dead, like hanging Male[fa]ctors in Chaines, serve's for the Good of the Living to deter others from doing the like (and he that is very notoriously Infamous is usd at his Death like a Traytor has his Heart and inward Parts puld out and burnt, and his head and quarters exposd upon some eminent Place) yet he that is not very Scandalous, though we never heard good of him in his life time, will pass as well in funerall Sermons, Burnt wine, and mortality-Rings as the Best, and if his executors will go to the charge of it, may pray upon a Tombe and be belyd in an Epitaph, without any great Inconvenience.

There is so natural a Charme in all Civility and Complacence, that if it were not for that disguise Flattery would never pass in the world upon any other accompt.

No man can possibly do another so much Hurt as hee that has obligd him. For as all Creditors are Tyrants to those who owe them Money, and hold their liberty only at their Mercy, who are never satisfyd with Loyall Interest; so is no Obliger with Just, and Reasonable Returnes, but as if the Bonds were forfeited, indeavor to take their Advantage, untill as the Greediest usurers, loose all by over exaction; so they force others to breake out into open Ingratitude, and relieve themselves by paying nothing, or compounding for a small Matter like Bankrupts. For those who do either Benefits or Injurys to others, do commonly never forgive either the one, or the other.

There is nothing ever so wise and Just of it self, but when it come's to be fitted to the Capacity of the Rabble it must like Childrens Physique be disguisd with something else, which may perhaps defeat the virtue and operation of it, and render it utterly unusefull to the end it was designd for. For the corruption of the little Reason that mankind is capable of, which is the constant Talent of the vulgar, is worse then the Instinct of Beasts that never meddle beyond their own Latitude.

Why should not getting of Clap's or Bastards, pass for as sufficient a Penance for Incontinence, as whipping dos in the Monasterys, especially of their own Laying on?

Our Savior was of no Profession, neither Priest, nor Lawyer, nor Merchant (as Mahomet was) nor Physitian, though he had more to do with their Trade then any other, not that he usd their Methods or Medecines: But seldom or never undertooke to cure any Disease, untill he had both seen and touchd the Patient, though he could have cur'd the Infirmity aswell without it, which some of our modern Doctors will undertake to performe, by touching only of their Fees, who from his example ought to learne what care they should use, before they meddle with the lives of men untill they have sufficiently informd themselves, and considerd all Particulars.

Customes that are made by Reason out of Minde, in time out of minde become Laws, and Lawes that were made with the greatest care and Consideration, in time are renderd of no use, but unmake and antiquate themselves: For time that ratifys the Silliest Customes, abrogate's and antiquates the wisest Laws. For Laws are but the Instruments of Government, and as such are apt to be out of order, and spoyld and made useless, according as they light in ill, or ignorant hands and though they are made with ever so great Prudence, and Caution, are easily diverted in the Practice, by the Dishonesty of those who have the Interpretation, and management of them.

When the Cheats and Impostures that are acted under the Cloke of Religion, have discoverd the Hypocrisy and superstition of one Age, The next comonly (that know's no meane) runs into as extravagant an extreame of Impiety and Profanenes.

Antiquaries are but Travellers in time, and something worse then those who wander over severall Forraine Cuntrys, for the Difference is [that] Antiquaries only travell by the Book, and take up all their Relations upon Trust, which the other have their eies and Senses to attest, and yet will Impose unmercifully, by which wee may guess how far those (who have nothing but Report, and that by the great variations of Customes and Languages subject to be mistaken) are to be Credited, if they were true which wee have the same Reason to doubt as the Storys of our Modern Travellers, which appeare so strangely extravagant. We finde Antiquaries generally most concernd and delighted with the Admiration of those Inventions of the Antients that are utterly lost, and consequently unknown, as if that very loss were an Argument of their Excellency, when it is rather of the Contrary. For the world is not so apt to neglect and loose anything that is found true and usefull to Mankinde as those that are false and Frivolous which in a short time perish Naturally of themselves. For among those Multitudes of foolish Bookes which we finde mentiond by antient Authors, only for being such, there is not one transferd to Posterity, while the greatest part of all those they admir'd and comended are preserv'd and still

extant, and if they are not all Perfect, but some have some considerable Parts dismemberd and lost, no man in Reason can suppose they sufferd that because they were better then those that remaine: but it is rather to be imputed to the many hazards they were exposd to by the Barbarousnes and Ignorance of succeeding Ages and the mistake of Priest[s], who guelded and mutilated many Passages in them right or wrong, supposeing them to be disagreable to the Religion of their times, beside the inconvenient way of publishing the Bookes and writings of those ages, in severall small Rolls of Paper and Parchment, for the convenient management of them in Reading, (which was the cause of their Dividing them into Books and Sections &c.) by which meanes they were more difficult to be kept together, or in Boords waxd over which were as incapable of containing any great Bulk: and the few Copies that could be extant by mere writing, especially when that Trade could not but be almost decay'd by the confusions and wars of succeeding times. For if the Antients had had but the good Fortune (among their other Prodigious Inventions to which all the modern compard signify nothing with men of Antiquity) to finde out but our way of binding of Bookes (though they had never arrivd at Printing) the world had never sufferd the loss, nor they lost the Credit of many excellent writings, which are now (in probability) never to be recoverd, when since the Arts of Printing and binding it is impossible, that anything that is worth preserving, should ever utterly miscarry.

Lawyers who do their Busnes only with words, are the worst furnishd of all men, For the original Language in which their Science is written, has neither Grammar nor Syntax, nor Idiom, in so much that the language of the Richest Men, has no advantage of being Refin'd above that of Beggars and this perhaps may be one Reason why it is so perpetually subject to Controversy: like the originall of the Bible, which by reason of its Antiquity is incapable of being perfectly understood, and therefore exposd to all manner of Constructions. The Greatest Convenience of it is, that it is very short and easy to be Learned as all Barbarous Languages are that have no Rules. For Rules are more usefull to preserve a Language in its Purity, then to learn it: and therefore children who are incapable of them, learn any tungue with greater ease by Rote, then those who are taught the most Artificiall ways. As for their Latin it has no Advantage of their Mother tongue, but only that it is more Copious in Barbaris[m]es, and can turn any language into itself, with a Dash only on last Syllable, though in those only al the Sense of Proper Latin wholly consists. Yet when they come to speake at the Bar, they want no Store nor Supply of words, as if their Studys had been the same with the exercises of those who run Races, and allways Practice in heavy shoes, that when they come to the Contest and tryall of Skill, they may feel their legs the lighter.

Stationers deal with all those who write Bookes, as Receivers of Stollen Goods do with Thieves: Give them what they please and make no Conscience of cheating them of all if the[y] do not use the greater Caution in making their Bargaines.

He findes no way to conceal himself and his own Iniquity, from the thick-sighted vulgar, more certaine, then by perpetuall seeming to detest and abhominate all freedom in others, as Renegades are always observd to be more severe to those of their former Religion then Naturall Turkes. Not that they like one Profession better or worse then another, but to instill a Perswasion into their New Brethren, that their Conversion was Syncere and in earnest,

and partly to be Revengd for that ill Opinion, which they know, those whom they have deserted, must of necessity have of them. So neare of kin are all Cheates and Impostures, that the very same Lineaments and Features may easily be observd to appear in them all. Sr T. N.'s Agnition.

Toby Rustick perswaded the king that it was foul weather when it was very Fair; and all the Rest of his Servants make him believe it is fair, when it is filthy and Foull, to carry him abroad.

All the Pleasures of Luxury or Avarice, or any other Delightfull Vice, And the Greatest Part of all the Imployments, and Busnes of this world, serve only to divert Men from Reflecting too much upon the Misery, Fraylty, and vanity of his Condition in this world, and the Horrid Conclusion of all Death.

The Pox goe's by as many names, as the whores do that dispence it.

The Nature of a Narrative require's nothing but a Plaine, and Methodicall Accompt of Matter of Fact Without Reflictions, and witty observations on the by, which are more Proper for Discourses, and Repartees.

He that seriously considers, the Miraculous ways of our Coming into this world, and how much wee are Surprisd with ourselves, will finde Reason to thinke, That our Departure out of it, is not the last Change of Condition that wee are to expect, though we understand not the Particulars, more then wee did what was Designd for us, before wee were Born, when we were less capable of guessing, at our Future Condition, then we are now at what may hereafter concern us. And though wee have no certaine apprehension of it, That may proceed from the Nature of the thing it self which may be so different from all Analogy with this world (where our understanding is limited and confind) That we have no Notions in our Mindes, to Represent it, more then we had in the wombe of the Nature of Human Life: or what we had to do or suffer in it, though we were capable of contributing our own Indevours to our Entrance into it, and make use of that meanes as soon as we are in it, which Nature had before provided for us.

The Lawes of God prohibit some things only for being Il-naturd, and have no other kinde of Injustice in them, as Boyling a kid, in the Dams Milk, Muzzling the Ox that treads out the Corne &c., To tell us that any Sort of Cruelty, and Hard-heartednes is Displeasing to the Divine Nature, that is sayd to be Gentle and Mercifull.

I do now begin to finde myself Naturally inclind to cast up an Accompt with Death, what the true valew of anything Really come's to.

There is Nothing that can Prevayl more to perswade a Man to be an Athiest, as to see such unreasonable Beasts pretend to Religion.

Divines may perswade the world that the Husband and wife are one Flesh, but they will never Prove that they are of one Minde.

The Prodigal Son was Punishd in kinde, and condemnd to keep hogs, for being a Cully that usd to keepe Sows and Pigs before.

Divinity is a Speculative Science of Finding out Reasons for things that are not within the Reach of Reason, and therefore multiplys into so many

Differences of Opinions, according to the various Tempers of Mens wits, and understandings, which afterwards sort themselves into Sects, as all other things in Nature unite, when they meet with others of the same kinde. And though all equally pretend to Truth, which their Contradictions Render Impossible, Yet evry one is able to draw in others of the same Capacity, and Inclination, and believe's it has Reason enough to Distroy all others, that fall within its Power, and refuse to submit and conform. But the more they lay claime to Truth, the less they are to be Regarded, as experiments that have the fayrest title to Natural Truth, Have more Lys Chargd on their Accompt then anything else, that cannot lay claime to so great a Certainty. But there is nothing prevayles so much, as a Generall Fancy among them all, of an Implicit supernatural Influence (of which they have no certaine notion) that conducts their understandings, they know not how, which way it pleases. And upon this they father all their Naturall Defects of Reason and Judgment and wicked Inclinations to things of the Horridest Condition Imaginable. As if their Sottish Ignorance and Inhumane Actions, were but Possessions of the Deity, though they have all the Character of those and worse which the Devil is so much revild and exorcisd for.

The French tongue though derivd from the Latin, is most unpleasant to those who understand both, and not unlike that Barbarous Canting which those use who do not understand the sense and Propriety of a Language, and such in Probability it was at first when they receivd it from the old Romans. And therefore the Italian which the Northern Barbarians receivd more immediatly from the Roman originall upon the Place, come's nearer to the Latine, then that which was introduc'd at a greater Distance.

Whosoever first found out the Carving of Images, were the first Authors of Idolatry, for when they showd the Ignorant Rabble, the Shapes of things Different in Proportion, and the figure of Parts, from those that Nature Produces, and they had not wit and Reason enough, to conceive how they should become such, it was not uneasy to perswade them into any opinion of their supernaturall beings, and make them pay for being taught to adore and feare them according as they were made believe it was in their Power to do them either good or evill.

The Greatest Heates of Summer, and Colds of winter, are in the Springs, and Falls of the Leaf, in which I take naturall Physique, by Sweating evacuations, or necessary Restringences.

Incontinence is a less Scandalous Sin in Clergy-men then Drinking, because it is manag'd with greater Privacy, then the other Iniquity, which is apt to expose them to greater Freedom, and tempt them naturally, to venture too far without their Necessary Guard of Hypocrisy, without which the[y] are in perpetuall Danger of being Discoverd, that is to say, undon. The Flesh has a greater Advantage against the Spirit, in zealots then any other Sort of men, For their natural inclinations that can Indure nothing that is settled, and injoynd, must of Necessity possess them, with as great and earnest longings to breake Commandments and violate the Laws of God with the same zeal and eagernes as they do the Laws of the Land. For that extraordinary and Supercilious Reservdnes which he always puts on in Publique is not to conceal nothing, but hide something also that is worse, from the sight of the world. For he that is Innocent is not so apt to stand always upon his Guard, as one that is guilty and perpetually in fear of being discoverd. And therefore this outward stiff

Mortification dos really appear to be but a kinde of Spiritual Carnevall, in which all men are allowed to use all manner of Freedom under a Vizard.

Socrates was wont to stand whole Days and Nights in one Posture unmovd, as some Indian Fanatiques are found to do, in our times, all their Lives; which is no great Argument of the wisdom of the Philosopher.

The Scripture says God made Man in his own Image, and therefore every man makes God as like himself as he can. And fashions him according to his own naturall Temper, or the Custome of the Place where he has been bred, and not the true Reasons of his essence and being.

Hee who sets a very high valew upon himself, has the less need to be esteemd by others.

A Hero was nothing but a fellow of a greate Stature, and strong Limbes, who was able to carry a heavier Load of Armes on his Back, and strike harder Blows, then those of a lesser Size. And therefor since the Invention of Guns came up, there can be no true Hero in great Fights, for all mens Abilitys are so leveld by Gun-shot, that a Dwarf may do as heroique Feats of Armes that way as a Gyant. And if he be a good Markesman, be too hard for the stoutest Hector and Achilles too.

Let the Debaucheries of this Age be ever so great and s[c]andalous, they Ruine none but such who may avoyd them if they please, and if they wil not, are but justly punishd for their want of Reason, the Naturall effect of all Infatuation: But the former Religious Debaucheries were more Pernicious, that comprehended all People, and no man was wise or honest enough to preserve himself from Distruction, that was but suspected to be such, or thought to feele the weight of his Burthen that is, Disaffected to his own Oppression, or own the Naturall Privileg of wormes when they are tread upon, to turn, about.

There was never any Ingenious man in the world that utterly forbere Drinkeing; that it is commonly the greatest vice of very witty men or very Fooles, as all extreames use to meet, but seldom falls upon the middle Sorts of both, of whom their Sobriety renders multitudes worse then Naturall Fooles and perpetually makes the virtuosi or learned sorts of men Naturally turne Pedants; which the Freedom of Conversation in Drinking as Naturally redeemes them from. And therefore the Antient Greek Philosophers and modern German Mechaniques have been found to improve their Inventions and Parts that way more than any other, and to out do all the Soberer Persons and Nations in the world. For the more abstemious, Italians, and Spaniards, are not more inferior to them in Drinking then they are in all other Arts and Sciences.

Men do things out of Custome and Example only for want of Reason, which whosoever has, will meet with Many Occasions that will often divert him, not only from the Customes of the world, which are for the most part fitted to the Capacity of the Rabble, but from such as he has been bred and usd to himself.

The Prince of Conde in the Reignes of Charles the ninth, was never Quiet but when he was either in the Head of an Army or the other end of a whore.

APPENDIX

As all Feats of Activity are the more admird, the nearer they come to Danger, so is all Speculative wit the nearer it come's to Nonsense.

A Satyr is a kinde of Knight Errant that goe's upon Adventures, to Relieve the Distressed Damsel Virtue, and Redeeme Honor out of Inchanted Castles, And opprest Truth, and Reason out of the Captivity of Gyants or Magitians: and though his meaning be very honest, yet some believe he is no wiser then those wandring Heros usd to be, though his Performances and Atchievments be ever so Renownd and Heroicall. And as those worthys if they Livd in our Days, would hardly be able to Defend themselves against the Laws against vagabonds. So our modern Satyr has enough to do to secure himselfe against the Penaltys of Scandalum Magnatum, and Libells.

The Great Error of the French Kings Pallace the Louvre in Paris is that the most magnificent Roomes of State, and the Stables and Houses of the meanest offices, are all of one Piece, and built after the same manner, which the Dung and filth that is dayly thrown out (especially being in [?]) renders most Nasty and loathsom.

The king of France is the Greatest Affecter of Glory in the world, and the —— on the contrary as great a Neglecter of it, and both in the wrong as all extremes are, and in the end are very like to have the same Fate, as they would have the same Interests.

If the modern Scots could but ingage the two houses of Parlament of England to take their Parts No doubt they would immediatly rebel againe: For it is only the Feare of them, and the yet Fresh Memory of how they have been lately inslavd that keeps them in their Present obedience. And to that omen I say amen.

Queen Elizabeth was not so much concernd for the Death of the Queen of Scots as she seemd to bee for the Queen's sake, As for the Dangerous Example she had made to the Interest of all Soveraine Princes: to suffer one to be brought to tryall and condemnd, and beheaded. Which not long after broke out, in the Reign of her Grandson and will stand upon Record, for a Precedent to deal with all Future Princes, that shall attempt to invade the Rights of their Subjects, or prove so weake, as to have such Pretences how false soever imposd upon them. For to be Guilty, or capable of being put upon for such, is all one to those who are not able to defend their own Innocence. And both those sad Examples we owe to the Barbarous Infidelity of the Scotch Presbyterians, who upon the first occasion, wilbe ready to Act a third, and so forth to the end of the world and desire nothing more then to venture the Experiment again, and indevor to mend it, by avoyding those errors, which they suppose were the Causes why they fayld before.

Many a Man ha's been Murthred, that would have Dyd perhaps within a Day or two, of a Naturall Disease, and yet that never excusd the Murtherer if he were discoverd.

As Frenchmen are sayd to furnish their Librarys by the yeard So their Bookes are written by the yeard, for a Nation that is so much given to talke cannot but abound as much in writing, and Scribling, and to as little Purpose.

The Papists may as wel maintaine that a Cup is wine, because the Scripture

say's Drinke of this Cup: as that the wine is bloud: There is a great Deal of Difference between Drinke of this Cup: and Drinke off this Cup.

Learning is like a Great House that Require(s) a Great charge to keepe it in constant Repair.

To be Really of the Church of Rome, is to believe not one word of the Christian Religion, which No Pope, nor Cardinal for some Hundreds of yeares are believd (by those that know them best) to have don. And he that Reade's their Lives written by their own Creatures will finde little reason to doubt. And if it be the True Church of Good the Devill has his Chappell of Ease in the Metropolitan of it, and those very Oracles which he hearetofore Deliverd at Delphos are now given out of the Infallible Chaire.

Sandwitch was burnt and Drownd himself for using the Spanish Duke with his wife and Daughter in the same Manner. So Cromwels and Bradshaws Heads were Cut of[f] after they were Dead and Buried for cutting of[f] the King's head some yeares before.

The best parents, who are commonly the worst men, have naturally a tender kindness for their Children, only because they believe they are Part of themselves; which show's that self-love is the Originall of all others; and the Foundation of that great Law of Nature Self-Preservation, for no man ever destroyd himself wilfully, that has not first left of[f] to Love himself. And therefor a mans self is the proper object of his Love, which is never so well imployd, as when it is kept within its own Confines and not sufferd to Straggle. For every man is just so much a Slave as he is concernd in the will, Inclinations or Fortunes of another: or ha's any thing of himself, out of his own Power to Dispose of. And therefore he is resolv'd never to trust any man with that kindenes, which he take's up of himself, unless he has such security, as is most certaine to yeald him double Interest: for he that do's otherwise is but a Jew, and a Turke to himself, which is much worse then to be so to all the world beside. For a mans best Friends will never forgive him the wrongs he dos himself, although they were don merely for their sakes. For Friends are only Friends to those who have no neede of them, and when they have, become no longer friends. Like the Leave's of trees, that cloath the woods in heat of summer, when they have no need of warmth, and leave them naked when Cold winter come's, and since there are so few that prove otherwise, it is not wisdom to rely on any.

He is of opinion that no men are so fit to be imployd and trusted, as Fooles, or Knaves, for the first understand no Right, the others regard none, and whensoever there fall's out an Occasion, that may prove of great importance, if the infamy and Danger of the Dishonesty were not too apparent, they are the only persons that are fit for the undertaking. For they are both equally greedy of imployment, the one out of an Itch to be thought able, and the other honest enough to be trusted as by use and Practice, they sometimes prove: For the generall busness of the world, ly's for the most part in Ro[u]tines, and Forms, of which none are so exact observers as those who understand nothing else to divert them, as Carters use to blinde their Fore-horses on both sides, that they may see only forwards and so keep the Road the better; and men that aime at a Marke use to shut one eie that they may see the surer with the other. And if Fooles are not notorious they have far more persons to deal with of their own elevation (who understand one another better) then they have of those that are

above them, which renders them fitter for many busnesses then wiser men, and they believe themselves to be so for all. For no man ever thought himself a Foole that was one, So confident do's their Ignorance naturally render them, and confidence is no Contemptible Qualification in the management of human affaires. and as blinde-men have secret Artifices and tricks to supply that defect, and finde out their ways, which those who have their eies and are but hoodwink'd, are utterly unable to do: So Fooles have always little Crafts, and Fraudes in all their transactions, which wiser men would never have thought upon, and by those they frequently arrive at very great wealth, and as great Success in all their undertaking's. For all fooles are but feeble and impotent Knaves, that have as strong and vehement Inclinations to all Sorts of Dishonesty, as the most notorious of those Ingineers, but want Abilities to put them in Practice. And as they are always found to be the most obstinate, and intractable People, to be prevayld upon by reason or Conscience: so they are as easy to submit to their Superiors (that is) Knaves, by whom they are always observ'd to be govern'd; as all Corporations are wont to choose their Magistrates out of their own members. As for knaves they are commonly true enough to their own Interests, and while they gaine by their imployments wilbe carefull not to disserve those who can turn them out when they please, what tricks soever they put upon others, which commonly those by whom they are intrusted share in underhand: And therefor such men prove more usefull to them in their Designes of gaine, and Profit, then those whose Consciences and reason will not permit them to take that Latitude. And since Buffonery is and has always been so delightfull to great Persons, he holds him very improvident, that is to seeke in a quality so induceing, that he cannot at least serve for want of a better, especially since it is so easy that the greatest Part of the Difficulty lys in Confidence and he that can but stand fair, and give aime to those that are Gamsters do's not always loose his Labour, but many times becomes well esteem'd for his Generous and bold demeanure, and a lucky Repartee, hit upon by chance may be the making of a man, This is the only modern way of Running at Tilt, with which great Persons are so delighted, to see men incounter one another, and break Jests as they did Lances heretofore, and he that has the best Beaver to his Helmet, has the greatest advantage, and as the former past upon the Accompt of valour, so dos the later on the Score of wit, though neither perhaps have any great reason for their Pretences, especially the later, that depends much upon Confidence, which is Commonly a great Support to wit, and therefore beleevd to be it's betters, that ought to take place of it, as all men are greater then their Dependences. So pleasant it is to see men lessen one another, and strive who shall show himself the most ill-natur'd, and most ill-mannerd. As in Cuffing all Blows are aymd at the face: so it fare's in those Rancounters, where he that weares the toughest leather on his visage, come's of[f] with the victory, though he has ever so much the Disadvantage upon all other Accompts. For a Buffon is like a mad Dog, that has a worme in his Tongue, which make's him bite at all that light in his way, and as he can do nothing alone, but must have somebody to set him, what he may throw at, He that do's perform that office with the greatest Freedom, and is contented to be laugh'd at to give his Patrone pleasure, cannot but be understood to have don very good Service, and consequently deserve to be well rewarded: as a mountebanks Pudding that is content to be cut and shashd and burnt and poysond, without which his Master can show no Tricks, deserves to have a considerable share in his Gaines. As for the meaness of those ways, which some may think too base to be imployd to so excellent an end, that import's nothing, for what dislike soever the world conceive's against any mans undertakings, if they do

but succeed, and prosper, it will easily recant its error, and applaud what it condemn'd before, and therefor all wise men have ever justly esteem'd it a great virtue to disdaine the false valews it commonly sets upon all things, and which itself is so apt to retract. For as those who go uphill, use to stoop, and bow their Bodys forward, and sometimes creep upon their Hands, and those that descend to go upright : So the lower a man stoopes, and submit's in these indearing offices, the more Sure and certaine, he is to rise. And the more upright he carry's himself in other matters, the more like in Probability to ruine. And this he believe's to be a wiser Course for any man to take then to trouble himself withe the knowledge of Arts or Armes, for the one do's but bring a man an unnecessary trouble and the other as unnecessary Danger: And the shortest and more easy way to attaine to both, is to dispise all other men, and believe as steadfastly in himself as he can, a better and more certaine Course, then that of Merits. What he gaine's wickedly he spend's as vainly, for he holds it the greatest Happines that a Man is Capable of to deny himself nothing that his Desires can propose to him but rather to improve his enjoyments by glorying in his Vices: For glory being one end of almost all the busnes of this world; He who omit's that in the enjoyment of himself, and his Pleasures, loose's the greatest part of his Delight: And therefor the felicity which he supposes other men apprehend he receives in the relish of his Luxuries, is more delightfull to him then the Fruition it self.

The like you are to observe in poynt of gaming, and be sure to make youre winings and losses greater then they are, this will much enhance the opinion of your wealth being affirmed with Oaths, and Storys of your Cheating of Rookes and Gamesters of fortune though the very same way they pasd upon you. Loosers may have leave to talke.

Be sure to give out all the Misses to be great Ladys and persons of Honor though they are as common as the pitt in a Playhouse any mans for halfe a crown. A Hackney-coach any mans for 12 pence an houre, and 18 pence the first.

Your negligence is most judiciously exprest in a reservd way of singing to your selfe out of tune, and seeming not to minde what is sayd to you, as if you were amused with your owne better imaginacons. But be sure to have a Care of the Choyce of your Oathes and to use none but such as are in the first vogue with persons of Quality, these if you give them the Right tone will wonderfully distinguish you from mean condescensions. Example is the Soule of Galantry and therefor you are to do nothing that is not don by others nor omit anything that is, how ill soever it becomes you, but follow your Leader in the fashion with a perfect resignation of your selfe to what soever is in the first request, and profound abhomination [of] the Contrary.

An old fashion is more gracefull then the new one that succeed it at first, untill by time and custome it has insinuated itselfe into our likinge.

A Covetous man is a Slave that digs in a Mine, he gets a great deale of Gold and Silver together, but none for his owne use, for he is more afeard to touch it, then a Thiefe his owne, and knowes noe use of it but that which his Debtors pay. He hoords up money as a Jack Daw does, and to just as much purpose. His Desires are like Hel, to which they tend that has no Bottome or Damnation that has noe endes.

His wishes like Damnation hav noo end
Nor bottom like to hell to which they tend.

His Wealth is like a Witches feast that never satisfies, and he keepes it as evill Spirits are sayd to doe hidden Treasure under ground. He had rather save twopence then his Soule: and If the Devill would give money for it he would be sure to be his Customer but because men have found out ways enough of their owne Invention to damne themselves, to get money, he always keep's his wretches poore. He differs only from the Madmen in Bedlam, that they are maintaind at the publique chardges, and he at his owne, which if he be understood he would give over his Trade immediatly and retire him selfe to save chardges, for though Gayning be his delight Saving is much more. He mistake's his ends, for by striving by his riches to make himself Master of the World, he render's him self the greatest Slave in it. He is the Devils martyr and penitent, for by denying himselfe all the pleasures of this world he store's up Damnation for the next. He cannot be sayd to have money but his money has him, and he is possest of it as men are with evill Spirits, never to be cast out. He is the Platonique Lover of his money, confine's his desires to contemplation only, but dare's not thinke of enjoyment. He is the greatest Idolater in the world and puts his trust in Images. He is but an Iron chest that holds money, rather than owne's it, and death is the Key that unlocks him, a Leatherne Pouch, a Canvace Money bag. All that he enjoys is only in the Imagination, in which a mad man, or one that believes he has the Philosophers Stone may be as rich. He Swallows Wealth as unsatisfyd as the Sea, and make's as little use of it, He loves the largest money and will willingly take none but such as he may clip himselfe. He is a true Votary to his Payed Goddes money and serves her like a Zelot with perpetuall fasting and praying for more. For this he suffers persecution willingly, and endures the Scorne and Hatred of the World with the obstinacy of a Quaker. His Conscience is as lardge as his Desire and will straine at nothing but parting with money. He feare's Death, but do's not care to be Buried because Money was digd out of the earth and hath been often buried in it. He keepes his Conscience Seald up in his Bags, and never carry's it with him because he finds it troublesome, and a great hindrance to thriving men. He believes money to be the Soule of the World because as it was lodgd in the Bowels of the earth, as the Soule does in man, so it gives leaves to all the outward Parts, and is all in all, and all in every part. That this being the universall Soule ought to be preservd before the Particular. He is a Kinde of Our Lady of Loretto, that has unestimable Wealth, but know's not how to use it. To looke a little nearer into him, He is one that put's out his money to Nurse but like a tender Parent, is very carefull into whose handes he trusts it, where he may be sure to see it thrive and grow apace. He lets out money at Livery as men doe Hackneis, but takes security to have it returned safe againe and sound winde and Limbe. Wax is his Birdlime with which he hampers men, as fowlers doe Birdes with lime twigs, and make's 'em leave their feather behind, if they scape soe. He makes a man's name serve for a Spell to catch him with, as Conjurors doe Spirits, and keep him in hold untill he hath given Satisfaction, for Hand and Seale and Act and Deed, are but introductions to Prisons, He makes a Decoy of his Coyne, and lets it fly abroad to bring home more with it. He farme's out his money and his Tenants are his Villanies, all they get reverts to him and their Person too, if they be behindehand with him. He Spends nothinge but times, which is his worke or Occupation, and his tooles Money Wax and Parchment. He is a Spider that Spins his Wealth out of his owne Bowells by Pinching and Sparing his Guts. He is a Crocodile that lives by rapine and grows as longe he lives. He is like a great overgrown Fir-Tree that parts with nothing but dead leaves and Drops of Raine, that kill all plants that grow under it. His Death is a

kinde of Treasure-Trove, and his Buriall the Resurrection of his money, which he commonly leave's in a litiguous Condition of purpose that his memory, which would otherwise rot from the face of the earth may live in old Records, and orders of Chancery. After his Death the first Sally of his money is in Burnt wine Deathshead Rings, and long Clokes Tristitiæ Imitamenta, which his counterfet mourners have need of to cover their Inward Joy. But we will follow him noe further, for noe man knowe's which way he is gone, unlesse his Ghost walke to discover where he hid his money or left some debt unpayde, after he hath beene abhominably belyd in a funerall Sermon. He is like a Lobster all Claws and belly. He is like a Spaniell that will hunt and set partridges, but not eate soe much as a bone of them.

Though Lawyers are in a perpetuall State of Civill Warre always wrangling with one another, yet they are ever found to continue True to their generall Interest, and from the Judge to the Pettifoggers to conceale the Mysteries of their Profession from the Common enemy. All their Quarrells are but as they are Seconds to John a Hokes, and John a Stiles as Hectors are to Chiauses.

A Wel-Farme is to be let furnishd or unfurnishd that is Stockd or unstocked in which the Tenant take's all the Paynes and the Landlord halfe the Profit.

A whore is like a Crocodile that fastens upon her Prey with her Tayle.

A Prodigal like an Elke that goes backwards when he feedes.

When Princes treat about Peace or War they doe as the Gaul did, put their Swords into the Ballance of Justice.

For what prerogative has Greatness left, but that its wants are greater.

He prays perpetually like an Alderman's Image on a Tombe and in the night will now and then assume a Cloake or Hat, but not rob nor steale by noe meanes.

Eate no cheese toasted in the Candle it is like a Soul bought for the Devill's Breakfast.

The Devil is like a Cheating Gamester that trusts his false dice (the wicked) to themselves, but never ventures a Stake without fingering and turning.

No false Religion in the world can ever prosper but by putting men out of their play of Reasoninge.

Levellers would have all men like Spanish Swords, to be all of a length. One that got an estate in the late times, and came of[f] with the Act of oblivion.

Tis fair play to enter the man before you binde him.

The Hollanders have hired the Lapland witches to put forth a whole fleet of eg-shell against the English, and engagd them to serve their State with soe many dozen bottles of winde, from time to time to run away with as oft as they shall have occasion to be worsted at Sea.

A great noyse devoures all lesser and converts them into it selfe.

APPENDIX

INCONSISTANT OPINIONS.

The Hobbists will undertake to prevent Civill Wars by proving that Mankinde was borne to nothing else, To reduce men to Subjection and obedience, by maintaining that Nature made them all æqual. Secure the Rights of Princes, by asserting that whosoever can get their Power from them has right enough to it. And perswade them and their Subjects to observe imaginary Contracts, by affirming that they are invalid as soone as made. Princes whose office is to govern others are commonly more governd then the meanest of their Vassalls. As generally there are more Servants that governe their Masters, then Maisters that governe their Servants. Lawyers that make Justice the object of their Studys, in their Practice endeavor nothing more then to make Just and Unjust all one. Heroique Poets magnify Feates of Armes, and those Virtues in others which they are the most averse to themselves of all men Living.

Juvenal in his first Satyr sets downe the Argument of all the rest, which he says shalbe—Votum, Timor, Ira, Voluptas, Gaudia, Discursus—and never after says any thing at all of any one of them. Strada in the Proem of his Deiads endeavors to perswade his Readers That he is the fittest man to write the Truth of that History, because he was utterly unconcernd, and of neither Partie, and yet immediatly after say's that warre of which he was to write, being for the most part upon the accompt of Religion, he believe's himselfe professing Religion (that is being concernd) the fittest person to describe the Truth of it. Philosophers and Divines have many fierce Disputes whether the world begun in the Spring or not, as if that æquinox Line were not always vernall to one part of the Globe, or all the 4 Seasons were not always at the same time in being in severall parts of the world. We direct the Æpitaphs upon Tombes in Churches, Viatori, because the Ancients who placed their Tombes in the high-ways did soe: And divide our writing into Booke's Tomes and Sections having nothing of the same reason that they had to doe soe. Aristotelians say Materia appetit Formam, which Matter being only Passive and having noe Action nor motion of itself, is most ridiculous. Solomon calls a whore a Strange woman which is more strange having soe many of them himselfe. In France the People are much more subject to Diseases then they are with us, and yet Physitians are much lesse esteemd then here. Men admire Cloathes and yet dispise Taylors that make them. In Rome the fountaine of Catholique Religion, Atheisme and Irreligion most of all abounds.

It is not unpleasant to observe how inconsistent the Opinions of the world are, to themselves, and how all Sorts of men doe not only act but say, things cleane Contrary to what they pretend and meane. Aristotle undertakes to prove the world to be eternall, and without Beginning, and presently after strives to maintaine Materia prima, which supposes a beginning of all things. Democritus and Epicurus acknowledg it to have a Beginninge yet make the Principles of it æternall. Plato banishd Poets out of his Republique, and yet forgot that the very Commonwealth was merely Poeticall. The Stoiques would by noe meanes allow of any Passion in a wise man, and yet were soe Passionate in maintaining that opinion, That hundreds of them in Tumultuous Frays lost their Lives in Defence of their Doctrine, and kill'd as many that opposd it. The Mathematicians admit and lay the foundation of their Art in Body abstract, without Quantity, and yet never after Consider anything but Quantity. The Philosopher will not endure to heare of Body without Quantity, and yet never

after meddles with Quantity any further. Lucretius begins his excellent Poem of Nature with a Solemne Invocation of Venus to assist him and Pacify Mars, and grant the Romans Peace, that Memmius might be at leisure to minde his reasons, and immediatly after deny's the Gods to have any consideration, or take any Notice at all of human affayres. Papists and Arminians maintaine Free-will, and yet will allow noe use of it in the Affayres of the world, but place all Piety in obedience to the wills of others. The Presbyterians and Fanatiques utterly deny Free-will, and yet assume all Freedome and Liberty to oppose their Governers at theire owne will and pleasure. The Former of these erect Religious houses and Monasteries, where men may live free from the Diversions of the world and wholly at leisure to apply themselves to Divine Contemplations, which yet they nevr doe, but spend the greatest part of their time in singing and saying prayer's by Rote. The later disallow of these and betake themselves to Trades, and occupations and yet place all the Duties of Religion and Piety merely in Contemplation, which they call New-light.

Those that are borne in Poore and barren Cuntrys have greater kindness for their Native soyle, then those that owe their Birth to nobler regions. Decrepit old men are most covetous of welth that have noe time nor will to enjoy it, but only store it up to leave behind them, while youth that has soe many Days to come, and winters of Adversity to expect, makes noe provision for itself against them. When Learning was at the Lowest, in the most meane and contemptible Quality, in the Barbarous monkish Ages, it was most highly esteemd, reverencd, and advancd: Colledges and Schooles built everywhere to improve it, and great preferments always open to those that were but meanly skilful in it; But since it is arrivd at soe great perfection, it is despisd, and scornd as Pedantry and noe provision nor encouradgment, left for those whose inclinations, and naturall abilities might prove a great advancment to it. The Rabbins interpret Chames Discovery of his father's Nakedness to signify he gueld him, and if that be true, he did it, to prevent his getting more Children, which was very unreasonable when he had but three Sons to inherit the whole world. Nature has given Beasts leasure and opportunity enough for contemplation, by the easines of life she has provided for them, but noe capacity to apply themselves to it; But man that has abilities for it, she has denyd these advantages by the unavoydable encumbrances of human Affayres. And among men those that have the greatest conveniences, have always the least inclinations to it. We cannot remember any Laws made in our times for rectifying of some Publique Abuse, but advantage has afterwards beene taken from the very words of that Law, to encouradg the Practice, of that abuse to greater extravagancies then were usd before. The falser and more Ridiculous any Religion is, the more actions of Piety it produce's, and the violenter zeale in the Professors; As appeare's by the Mahometans, among whom soe many thousands devote themselves in their Armies against the Christians, to sacrifice their lives as voluntere Martyrs for the Mussleman-cause, others put out their eies after they have seene Mahomet's Tombe, And the Indians that out of Devotion throw their Bodys under the wheeles of the Pagods Chariots to be crushd to death, actions of zeale and Devotion that are never found among soberer Religions. Soe the Jewish Idolators cut their flesh, and sacrificd theire Children, to Moloch, while the Orthodox Jewes had noe such fire in their Zeale. Men that professe honor for the most part practice least, and esteeme the Patents of their Titles but Dispensations for not doing things honorable, As Lawyers that profes Justice endeavor to perswade men that they are obligd to be Just noe further then the Law can compell them, and

the one Halfe of all their Practice is to make that good. Chyrurgians are lesse esteemd then Physitians, though their Paines are greater then the others and their Knowledg more certaine. Men commonly judg of the events of things, not as they are in Probability like to succeed, but as they desire to have them; As Bowlers screw and force their bodys that way they would have their Bowles run....Juvenal supposes that Agamemnon might have taken that Antidote which Mithridates invented soe many hundred yeares after he was dead, in these words: Si prægustavit Atrides Pontica tèr victi cautus medicamina Regis. Noah had noe sooner escapd the waters, but he presently found out wine, which has drownd and destroyd as many people since, as the Deluge did before. Tully says in one place Res Militaris virtus præstat cœteris omnibus, and in another, Cedant Arma Toga. Nature has turnd Man into the world worse provided for then any other Creature, made him have need of more things, and furnishd him with lesse, Given him a Capacity to understand Truth, and Desire to persue it, but hid it from him, as wee doe things from Spaniels when wee teach them to fetch and carry, as if shee tooke Delight in our Industry. The nearest way to honor is to have none at all. Fooles invent fashions, and wise men are faine to follow them. Honor and advancement are only Due to merit, but for the most part fall into the hands of undeservers, as tall woomen are most fit and proper for tall men, but are always affected, and taken up by little low ones. The worst Princes have beene the best in the beginnings of their Reignes as Tiberius, Caligula, Nero, Domitian, &c. and the best the worst as Augustus, Titus and others. Men never understand the world, and advantages of life untill they are Past the use of both. Wicked and ungodly Men have much the Advantage of the Righteous and holy both in this world, and the next: For the Righteous are involv'd and suffer in all publique Calamities for the Sins of those, who (according to the Church of Rome) may if they please share with them in the merets of their owne holiness and Piety. Children in their play doe their owne Busnes (without knowing or regarding it) more wisely then the prudentst men, that thinke they understand what they doe, and proceed with all convenient Caution; for with perpetuall exercise and agitating motion of all Parts of their bodys, they distribute the Nutriment to evry one, and assist Nature in contributing to their owne Growth. while the wisest men by mistaking their ends, or ill Judging in the manage of their Designes, bestow a great deale of Paines and labour to noe purpose unless it be to render themselves worse then they were. Soe Children when they first begin to speake learne Languages without minding much sooner and with more ease and facility then afterwards when they are growne up and understand what they would doe they can possibly attaine to by the best Methods and instructions. Souldiers expose themselves to almost certain Death, to obtaine the Conveniences of life, and sometimes the inconveniences: And those that in a right nick, and lucky occasion, are able to contemne and disdaine life, doe afterwards become Masters of all the advantages of it. Men persue their Pleasures till they turne to paines, and like the Reprobates, for a little transitory tickling Delight damne themselves to longe and lasting Torments, for pleasures like Money stay longest where they are most moderately and sparingly usd, and he that enjoys them temperatly enjoys most at long-running: But in this Nature her selfe seeme's to take part against us, in Making those things pleasant that betray and ruine us, and those that preserve us (like Medcines) both harsh and ungratefull to Sense. The more Ignorant men are, the more obstinate they are allways in their Opinions, for Implicite fayth is ever more pertinatious then that which can give an accompt of itselfe. And as men in the Darke endeavor to

tread firmer then when they are in the light, the Darknes of their understandings make's them apt to lay hold on any thing, and hold faster wheresoever they happen to be though it be out of their way: or as Cowards that are wel backed appeare boldest soe he that believes as the Church believe's (though he knows not what it is) is more Confident, and obstinate then he that can give a reason for his fayth. Men derive their Bravery from the remedy of their Defects, and glory in their Cloaths that doe but cover and disguise their nakedness, and had nevr beene usd nor needed, had it not beene for the unhappinesse of their falne condition, as if they gaind not lost by it, and had made themselves finer then ever God meand they should bee, like Trees that grow the better for being cropd. Those that are envious make them selfs miserable because they see others happy, and switch, and spur themselves because they see others outgoe them; and very foolishly torment themselves to render those they envy nevr the worse. Lyers are commonly the most credulous of all People, and though they know that they seldome speake Truth themselves, yet they are apt to believe that evry man else does. The Proverb says A burnd Child dread's the fire, but a burnt person that should be at yeares of Discretion will never regard it.

The easiest way to understand Truth, is by Fables and Apologues that have nothing at all of Truth in them, For Truth ha's little or nothing to doe in the Affayres of the world, although all things of the greatest weight and moment are manadged in her Name, like a weake Princesse, that has the Title only and Pretence and falshood all the Power. For they are her Ministers (and ministers seldom prove true) that act by her Authority, while shee like Prester-Jone seldome suffers her face to be seen. Those that perjure themselves to delude others by æquivocation doe it (as they believe) to save their Consciences harmelesse, where the Sin is much greater, then if they forswore themselves plainly without any tricks, for in that they doe but deceive the world, and may be thought to make somewhat too bold with God's Mercy, which the other disclame and doe their Indevors to deceive God and the world, and their owne Consciences too.

As men are more glad to meet with their Friends and acquaintances in a Forraine Cuntry then at home ; Soe they are more delighted to finde wit, and Sense in a Strange language then their owne mother Tongues, though the worth of the thing exprest be the same, and they come easier to understand it. Small Fountaines are the Originalls of mighty Rivers: and Great Lakes but of petty rivulets.

Immoderate Desire of knowledg, has ever been one of the chiefest Causes of Ignorance, for most men know lesse then they might by endevoring to know more then they can. Persius who only of all the Roman Poets came nearest to the Fustian and Bombast ways of expression usd in the declining Age of that Language, Is yet the only Author that takes Notice of it as a vice in others, and indeavors to render it Ridiculous in a way almost as vicious as it selfe. Thinges not True ought to be finer said then those that are, else they would never be prefered before Truth, if Ephæstion had not been finer then Alexander he had never been taken for him.

The Flourishes of Arts (which are only to amuse and cheat the Ignorant) require more paines and time then the usefull part of them, as writing Masters bestow more labour in practicing to make knots and Dashes, then letters. Soe the most necessary and usefull of all Seedes wheate, creepe's out of the plaine

Stalke without any flourish at all, while all the Gaudy Bravery of Tulips serve to noe purpose but an empty shew. The Subtletys of the Stoiques were most ridiculous, who held good and wisdom were bodys, but to be wise was neither Good nor Body, That Justice and fortitude were living Creatures. Seneca Ep. 113. Fooles have always the strongest fayths, as we see in madmen who believing themselves Princes will not be Confuted with whipping, nor the severest discipline of Bedlam though it be a very unusuall manner of treating Princes. All Guiftes, presents and offices of friendship are commonly done to those that need them not: never where they are necessary or Seasonable. Those that want are to expect noe more then the mere hire of their Labour (if that) which is never rated according to the merit of their Paines but the necessity of their Condition, for the poorer men are, the Cheaper their Imployments are always esteemd. Among Religious People of the ordinary rate every man almost is an Hypocrite to him selfe and does not only dissemble with others, but his own Conscience and understanding. They that tell us we must lay by reason in matters of Fayth, forget that nothing but reason can tell them soe, and there they deceive themselves, and while they thinke they lay it by they use it: and they may with the same sense perswade us when we take up a perspective, to lay by our eies; for there is noe beliefe in the world, that hath not either reason, or some implicit thing like reason (that supplys the place of it) which is the Ground and foundation of it, else noe man living can give an accompt why he is rather of one fayth then another.

The Imagination of man is as Naturally delighted with a prospect of Knowledg as the eie is with the Landscap of a Cuntry, and therefor as when we get upon a Mountaine, where the farthest thing we can see is but another Mountaine, we are more pleasd with a faint and languishing appearance of that which at such a distance, does but appeare otherwise then it is, then with a certaine and perfect view of that which ly's neare to us, and to which we ow all the discovery we have of the other. Men take up anything that make's for them upon any account and nothing that make's against them upon any. All great and extraordinary Actions of Friendship favour and Affection have for the most part ever beene conferd where they were least deservd (and with allowance for the envy such things always bring with them) noe man could imagine the true reason how they came about. Critiques and commentators use comonly to passe over that which is hard, and make that which is plaine obscure. The Common-wealth of Lawyers is a Government that subsists by Civill warre, for they are at perpetual Controversy with one another, and yet noe Society of men in the world is better united then they are to their owne generall Interest. Civi[l]ty was never found in any Nation, where Learning was not before, and yet it is soe far otherwise in Persons, that there is scarce any thing more rare then a profest Scholler Civill. Immaterial and Vacuum are all one and yet some Philosophers deny the one and acknowledg the other. The opac body of the earth is much more the Cause of day then of night—for if there were noe earth there would be night but if there were noe earth there could be noe Day.

. . . . .

War Is a Cessation of humanity, a Demurrer to al Civil Justice, and Appeal to the Sentence of the Sword, a Tryall by the Balloting of Guns, and the Supreme Court of Judicature in the whole world, to which all Nations equally Submit, and put themselves upon God and their Cuntry. It is a kinde of Inferior Day of Judgment, only the proceedings are different, for as the Trumpets sound, and the Dead rise in the one, so the Trumpets sound, and the

Living fal in the other, so contrary are the ways of Divine, and humane Justice, for Gods Judgments commonly hang halfe and save half without any appearing consideration of Particulars, which among men is the most unequall way in the world, though the Justest to him that understands all things. It is like a Clockes-case where the Judges themselves argue, only it is not carryd by most voyces, but the Strongest and most powerful, for he that can make the most Prevalent Party is always Judged to have the right. But that side that is worsted ha's as hard a fate as the Gallique Orators that lost their lives with their Causes. It is a Disease contracted by the Surfets and Disorders of Peace, a Burning Feaver and Running Gout which the world always has in some Part or other. An evil Spirit that posses it, and remov's from one Limbe to another, makes it mad and raving and is not to be cast out but by fasting, that is, until it ha's Destroyd and Consumd al that which it went to maintaine it. For as al Creatures are nourishd by the Dams that breed them, soe is war supported by the Disorders that brought it forth, and do's not degenerat from the Breed it came of for it put's al things out of order wherever it comes. It is a Monster in a Labyrinth that feeds upon man's flesh, For when it is once engagd it is a matter of exceeding difficulty to get out of it agen. It destroys al the Productions of Peace that bred it, like the eldest son and heir of the Ottoman Family, and Plants nothing but Barbarisme where ever it prevayles. It determines al Controversys in the world Divine and humane, without understanding what they are, and cleares al Doubts as the Sun do's Darknes, without seing that it is the only way they are capable of Resolution. For the General of an Army is more infallible then al the General Councels, and interprets more solidly without understanding, then they can doe with all their Subtletys. It is sayd to be the last Reason of Kings, because it should be kept as a Reserve when al others fayl. It is a Storm raysed by Statesmen the Conjurers of the world that beare's down al before it like a Hurricane and is not so easily allayd, as raysd. It is never so barbarous as when it is Civil, for in Civil wars Parties are inflamd with Particular animosities, and provocations given and receivd in the Quarrel, which never happens in Forraine wars.

NOTES

The *Characters* on pp. 1—193 are printed from The | Genuine Remains | in | Verse and Prose | of | Mr. Samuel Butler, | Author of Hudibras. | Published from the | Original Manuscripts, formerly in the | Possession of W. Longueville, Esq.; | With Notes | By R. Thyer, | Keeper of the Public Library at Manchester. | In Two Volumes. | ...London: | Printed for J. and R. Tonson, in the Strand. | MDCCLIX.

Thyer's Preface is as follows:

PREFACE.

THE writing of Characters was a Kind of Wit much in Fashion in the Beginning of the last Century. The two principal Authors in this Way were Sir Thomas Overbury, *and Dr.* John Earle *Tutor to Prince* Charles *in* 1643, *and after the Restoration Dean of* Westminster, *and successively Bishop of* Worcester *and* Salisbury. *How agreeable these Sort of Essays were to the public Taste may be judged from Sir* Thomas's *little Book having fourteen Editions before* 1632, *and the Bishop's six between* 1628 *and* 1633. *Whether* Butler *has equalled or excelled them, and what Place he is to hold in this Class of Writers must be left to the Decision of the Public, as the Interest and Prejudice of a Publisher may render me a suspected or an incompetent Judge. The Reader will have an Opportunity of determining for himself, as they have all attempted to draw the same Pictures.*

As in such a Variety of Characters there must be some drawn from Originals in general the same, and only differenced by particular Circumstances, the same Observations are sometimes repeated. Whether the Author in this Case requires any Apology must be left to his Judges the Critics; it is enough for me that I can say I have done him Justice in publishing them.

As most of these Characters are dated when they were composed, I can inform the curious, that they were chiefly drawn up from 1667 *to* 1669, *at which time, as has been before observed,* Butler *resided in* Wales *under the Protection of Lord* Carbery.

The following list indicates misprints, etc., in Thyer, altered in the present edition.

p. 17, ll. 22, 23. Blanks in Thyer, therefore, presumably, MS. defective. Similar blanks occur on pp. 19, 21, 65, 137, etc. Thyer's note upon it is as follows: 'This Character, though fairly transcribed by our Author, by lying

in too damp a Place has received some little Damage, which will account for several Hiatus's, which appear in it. They might, with no great Difficulty, have been filled up; but as the Reader may easily do it himself, and has a much better Right to it than the Publisher, I rather chose to leave them as I found them, than hazard the Imputation of Impertinence or Interpolation.'

p. 36, l. 27. Subject. l. 37. it Play.

p. 33, l. 12. haunt.

p. 38, l. 21. succeed, him.

p. 40, l. 5. Antocthanus.

p. 50, l. 10. Supererrogation.

p. 54, l. 21. Thyer observes: '*more the most*] There is an apparent Defect or Error in these Words; but I leave it to the Reader to supply or correct.'

p. 59, l. 12. Thyer's note.

p. 61, l. 12. attack.

p. 78, l. 7. Degree.

p. 85, l. 13. a a.

p. 94, l. 13. take.

p. 97, l. 6. Thyer adds the following note: 'In justice to the Author I must declare, that this Character, though fairly copied out for the Press, is left by him without a Title; and that that, which it now bears, is only added for the Sake of Uniformity....'

p. 105, l. 37. se.

p. 109, l. 9. Babylon.

p. 111, l. 13. Baeotum.

p. 124, l. 6. of of.

p. 129, l. 3. Tusk.

p. 141, l. 5. he aware.

p. 145, l. 9. sloveny.

p. 150, l. 24. and and.

p. 152, *last line*. like, Children.

p. 177, l. 34. Pharoah's.

The following list indicates variations from the MS. and errors corrected. Contractions in the MS. have been printed in full; capitals, as a rule, have been supplied after full stops.

p. 201, l. 16. more affects. l. 19. of. ll. 24, 25. mankind in.

p. 203, l. 8. buisiness.

p. 205, ll. 1, 2. them up in. l. 31. probalitie.

p. 207, l. 25. ? Zanysatan.

p. 209, ll. 36, 37. *Probably* import and toll.

p. 211, l. 32. *Alternative reading:* His brags and vapours are but musters.

p. 215, l. 18. *Alt. reading:* upon all his moveables.

p. 216, l. 14. *Probably* fescue.

p. 217, l. 9. it to himself.

p. 219, l. 13. philosopers. l. 34. arriving to, he.

p. 221, ll. 10, 11. *Alt. readings:* which he is fain to heal.

p. 222, l. 3. Bouley. *MS. torn.* l. 13. *Alt. reading:* most punctually. l. 30. of. l. 32. *Alt. reading:* prime ingredient.

p. 224, l. 9. bloat.

p. 225, l. 26. business is.

p. 236, l. 19. of a persons. l. 22. works.

p. 240, l. 16. pull of.

p. 245, l. 3. wines is ever.

p. 249, l. 17. *Alt. reading:* does who it was drawn for.

p. 254, *last line.* dry him.

p. 260, l. 14. of council.

p. 262, l. 8. which he he.

p. 263, l. 20. and, when.

p. 266, l. 27. *Alt. reading:* his body.

A final checking of the MS. of the above *Characters* for the purpose of these notes has shown that the following corrections should be made in the text.

p. 209, ll. 23, 24. the invasion of the Hector.

p. 215, l. 14. living, or his death.

p. 222, l. 23. *Read* fiddlestic is. l. 31. is as great a provocative.

p. 236, l. 29. without their knowing.

p. 241, l. 2. deserving it, though.

p. 242, l. 23. put in it.

p. 247, ll. 13, 14. away as lawful.

p. 252, l. 27. every scruple.

p. 257, l. 10. of a most.

p. 260, ll. 23, 24. down most money.

p. 262, l. 11. hands.

MISCELLANEOUS OBSERVATIONS, ETC.

p. 270. *The title* 'Sundry Thoughts' *has been added by me. The marginal headings in the MS. have been omitted. In the main, they merely repeat one of the words in italic in the paragraph.* Paragraphs 3, 5 and 7. *Printed by Thyer.*

p. 271, par. 1. *Printed by Thyer.* ll. 8, 9. the the.

p. 272, pars. 2 (It is, *etc.*), 6 and 7. *Printed by Thyer.*

p. 273, pars. 1, 3, 5, 7, 8. *Printed by Thyer.* l. 28. *Read* primitive Times *as in Thyer.*

p. 275, par. 2 (As soon, *etc.*). *Printed by Thyer.*

p. 276, pars. 1, 3—6. *Printed by Thyer.*

p. 277, pars. 3 and 4. *Printed (in part) by Thyer.*

p. 279, pars. 3 (In universities, *etc.*) and 5. *Printed by Thyer.*

p. 280, pars. 1 (A great, *etc.*), 2, 4, 6. *Printed by Thyer.*

p. 281, l. 1. *Thyer prints* deliver. l. 21. cannot so.

p. 282, l. 16. to.

p. 283, pars. 3 and 4. *Printed by Thyer.* l. 31. *Alt. reading:* or Flatery.

p. 284, l. 3. to.

p. 288, l. 7. give.

p. 290, l. 24. many *defective in MS.*

p. 292, par. 4 (Oathes, *etc.*). *Printed by Thyer.*

p. 294, pars. 3, 4, 7. *Printed by Thyer.*

p. 295. *For* Fair *read* Fanatiques. pars. 4 (Princes, *etc.*) and 8 (*in part*). *Printed by Thyer.* l. 16. do's do's.

p. 296, par. 3. *Printed by Thyer.* l. 12. Handes a.

p. 297, pars. 1 and 3. *Printed by Thyer.*

p. 298, l. 4. *Read* nunciata sunt *and add the ref.* Dec. 3. 4. l. 9. Riches, pars. 2 (The enmitys, *etc.*), 4 and 6. *Printed by Thyer.* l. 21. it,

p. 299, l. 1. easily. l. 11. burnt, only.

p. 300, pars. 2, 3 and 5 (*in part*). *Printed by Thyer.* l. 31. Crime, for.

p. 301, pars. 4 (When Absolom, *etc.*) and 6. *Printed by Thyer.*

p. 302, pars. 4 and 7. *Printed by Thyer.*

p. 303, l. 4. *Read* were all Idolaters. l. 7. far of. pars. 5 (It is, *etc.*), 6 and 7. *Printed by Thyer.*

p. 304, l. 1. but but. pars. 2 (The more, *etc.*), 3—5. *Printed by Thyer.* l. 24. *Read* Schismatiques. l. 31. Diseases. Making.

p. 305, par. 3 (The Popes, *etc.*). *Printed by Thyer.*

p. 306, par. 3 (The religion, *etc.*). *Printed by Thyer.* l. 32. Jupter.

p. 307, l. 8. of. par. 2. *Printed by Thyer.*

p. 309, l. 10. Papist.

p. 310, l. 29. a.

p. 311, par. 5 (Monasterys, *etc.*). *Printed by Thyer.*

p. 312, l. 9. Stocks. and. l. 10. operation the. l. 15. which can. par. 2 (An Hypocrite, *etc.*). *Printed by Thyer.*

p. 313, l. 36. whether.

p. 319, l. 4. men.

p. 321, pars. 1 (There is, *etc.*) and 3 (*in part*). *Printed by Thyer.*

p. 322, ll. 17 ff. Our Savior, *etc. Printed by Thyer, also the next two paragraphs.*

p. 323, par. 4 (The first, *etc.*). *Printed by Thyer.* ll. 7—10. Repeated in Unclassified Notes, with the following variant: 'As too much.' l. 20. brother

p. 324, par. 2 (The Fanatiques, *etc.*). *Printed by Thyer in part.*

p. 326, l. 15. *Read* Inclinations. l. 30. Drudgery, which.

p. 328, l. 5. Fool, much. ll. 19 ff. Repeated in Unclassified Notes, with the following variants: 'Few Mens,' 'will ever be,' 'Charge,' 'and though,' 'he that thinkes.' l. 20. will ever.

l. 29. After 'Judgment' adds the following:

Those that rayle at one another encounter like the fight of Rams whose hornes are but foyles and Rebated and that beast that tilt's with greatest force give's as much of the Blow to himself as he dos to his enemy, and receive's as much hurt as he give's, if their Foreheads are equally hard, which are the only weopons that are usd by both sides (men and Beasts) in these encounters, and the hardest has always the Odds.

and then proceeds 'Wit and Fancy,' etc., 'for Most Plants,' 'those barbarous Indians who buy,' 'earth. being persuaded it will grow there, or those who thought to make the Philosopers stone of Pin-dust.'

p. 329, par. 3. *Printed by Thyer in part.* ll. 19 ff. Repeated in Unclassified Notes, with the following variants: 'for a farthing,' 'those that.' ll. 25 ff. Repeated in Unclassified Notes, with the following variants: 'are good for nothing else,' 'that men.' Adds after 'world': and has no hopes of escaping but either by being proof against Baking as the three Children were or being eaten raw in a Den of Lyons, as Daniel was usd. Like a Beast with a bord on his hornes, hee can only push down but not soare.'

p. 337, l. 6. Blessings which. l. 7. Mankinde are.

p. 339, l. 11. stir of of a. l. 36. hurtfull to to their.

p. 340, l. 8. *Read* Studies only upon. l. 14. Artificers.

p. 341, l. 8. overcome. So. l. 16. Convenience, and.

p. 342, ll. 21 ff. Repeated in Unclassified Notes; reads 'Pitty'd so much for his wants, as'; and is followed by the following paragraph:

Cleargy men have no wit and very little or noe Sense untill they come to encounter with some other Party of the Same Religion, where their Interests differ, and then they are implacable and give no Quarter to the most inconsiderable mistake, although the whole Designe and End of the Religion they Contend about, be directly Contrary Patience, and Charity: And although they maintaine their little Interests with the greatest Animositys in the world, yet if they finde them like to become a Prey, they presently joyn with the Strongest side, and like Lipsius his Dogge share with those whom they opposd before in Dividing of that, which they indeavord with the utmost of their powr to secure to them selves. But in matters of no Contest in which their wits are not ingagd by their Gaines or Losses, they are always found to be very Dull and Insignificant.

p. 343, l. 8. ruine. and.

p. 344, ll. 22, 23. Parentheses have been supplied. par. 1 (Vices, *etc.*). *Printed by Thyer.*

p. 345, pars. 1 and 4. *Printed by Thyer.*

p. 346, par. 2 (Greatnes, *etc.*). *Printed by Thyer.*

p. 349, par. 4. *Printed by Thyer.*

p. 350, par. 5 (Although, *etc.*). *Printed by Thyer in part.*

p. 352, par. 1 (All Reformations, *etc.*). *Printed by Thyer in part.*

p. 355, l. 6. *Read* witches, to destroy. l. 8. Preservation, which (was. l. 13. themselves for.

p. 356, l. 27. till their untill their. *last line.* hundreds.

p. 357, l. 16. all other. l. 30. *Read* because when.

p. 358, l. 16. their their.

p. 360, l. 30. moysture, is. l. 34. Cities (the.

p. 361, l. 20. have proceed.

p. 362, l. 8. mistaken for.

p. 363, l. 2. of. l. 24. Cold that.

p. 364, l. 5. on. l. 11. of. l. 24. Lands Stoppages. l. 32. *Read* with him.

p. 365, l. 9. ony. l. 26. of.

p. 367, l. 5. inclose but the. l. 26. the the outsides.

p. 368, ll. 4 ff. Repeated in Unclassified Notes. l. 20. themselve.

pp. 368, *last line*, and 369, ll. 1 ff. Repeated in Unclassified Notes, with following variations: 'are causd by the Nearenes of the Sea,' 'destitute of, that,' 'report. And in the Ilands,' 'Raines.'

p. 369, *last line*. *This section ends with the following quotation:* Planetae, quia sunt propè, non Scintillant. Arist. Postor. Lib. i.

p. 370, l. 5. of.

p. 371, l. 2. Romans had.

p. 372, l. 16. to.

p. 373, l. 9. make.

p. 374, l. 12. the.

p. 378, l. 2. of. l. 15. know.

p. 379, pars. 2 and 3. *These are repeated at the end of* Contradictions *where the reading is* Mill for the Philistines to mean Ploughing.

p. 382, par. 1. *Printed by Thyer in part.* l. 24. Liberty. So. l. 32. of.

p. 383, pars. 1, 2, 3, 6, 7, 8. *Printed by Thyer.*

p. 384, pars. 4 and 5. *Printed by Thyer.* l. 17. that apt.

p. 385, pars. 2 and 4. *Printed by Thyer.* ll. 29—32. Repeated in Unclassified Notes. ll. 33 ff. Repeated in Unclassified Notes.

p. 386, ll. 4 ff. Repeated in Unclassified Notes.

p. 387, l. 11. came al. par. 1 (All Governments, *etc.*). *Printed by Thyer.*

p. 388, par. 1 (Princes, *etc.*). *Printed by Thyer.* ll. 31—34. Repeated in Unclassified Notes with variation: 'in Brass, and Pewter.' l. 32. Person.

p. 389, pars. 1 (A Tyrant, *etc.*), 2 and 3. *Printed by Thyer.*

p. 390, par. 3. *Printed by Thyer in part.*

p. 391, pars. 1, 5 and 6. *Printed by Thyer.*

p. 392, par. 2 (If the, *etc.*). *Printed by Thyer.* l. 35. arrivd, at.

p. 394, pars. 1 (The Preferment, *etc.*) (*in part*) and 3. *Printed by Thyer. After this section occurs the following note:* Instit p. 203 [7 or 9?] Minister Regis in E. i. his time taken for a Judge of the Realme.

From this point onwards I have omitted a few paragraphs which are defective, or mere disconnected jottings, or appear in almost the same words elsewhere.

p. 396, l. 33. *A paragraph comes next which seems to read as follows:* We had perhaps never heard of Nero's Bumbast way of writing but for

Persius whose stile came nearest to it, of any Author then living. For Torva Mimalloneis, &c. and costam longo subduximus apenino are not much worse then Quantas robusti carminis offas.

p. 397, pars. 5 (He that, *etc.*) and 6. *Printed by Thyer.*

p. 398, pars. 4 (Hard Students, *etc.*) and 6. *Printed by Thyer.*

p. 399, l. 29. might, as. *last line.* known; uses. par. 6 (He that, *etc.*). *Printed by Thyer.*

p. 401, pars. 1, 3, 5, 7. *Printed by Thyer.*

p. 402, pars. 1, 2 and 4. *Printed by Thyer.* l. 17. Play's the.

p. 403, pars. 1 and 3. *Printed by Thyer.*

p. 404, par. 2. *Printed by Thyer.*

p. 406, l. 21. and Aters. l. 25. Dr Sprat *is a marginal note. last line.* much like.

p. 407, l. 12. *After* Love *add* Dicere quod puduit, scribere jussit amor. par. 3. *Printed by Thyer in part.*

p. 408, l. 7. *Here follows a brief note:* Dr Bates pag 52 2[d] Partis Elenchus motuum cals a Bridge of Boates Pons Sublicius; and ad Salivam facere to please. par. 6 (It is, *etc.*). *Printed by Thyer.*

p. 409, l. 1. See p. 475, l. 15. par. 4. *Printed by Thyer.*

p. 410, par. 1. *Printed by Thyer.*

p. 411, l. 4. there no. *last line.* perhap.

p. 414, pars. 1 and 4. *Printed by Thyer.*

p. 416, par. 2 (They are, *etc.*). *Printed by Thyer.*

p. 417, ll. 14—16. *Butler uses this illustration also in his* Religion *section*; *see p.* 303.

p. 418, ll. 20 ff. *In Thyer who reads* get as much *and omits* and their lives too.

The following passage, which occurs between 'Bowles run' *and* 'Juvenal' (p. 477, l. 6) *repeats almost the same thought:*

There are many that delight to talke of nothing but Religion and the Service of God, and yet will rather renounce both, then loose one penny in defence of their fayth, though they have got nevr soe much by it: while others whom noe man would guess by their lives and Conversation to have any sense of Religion at all, will venture to loose all they have rather than not professe what they really believe. Men covet those things most, which Nature or Fortune has deny'd them, and dispise those (though better) that are in their power to enjoy.

Last line. upon upon.

p. 419, ll. 4 ff. *In Thyer, who reads* not preposterously.

p. 420, ll. 10 ff. *In Thyer.* l. 5. *The passage is repeated towards the end of the section save that the later passage reads* 'always pretend to' *in the first line. A passage follows identical with that on* p. 325, ll. 5 ff. *save for the following variants:* 'destroy the Christian Religion, examples,' 'to imitate those,' 'For although.'

p. 421, ll. 17 ff. *In Thyer, who omits* or...imaginable, *and reads* Number, *omits* old *before* Conventicles *and reads* Priests.

p. 422, l. 5. the. l. 32. pernicious and unpunist.

p. 423, l. 27. *This paragraph ends with the isolated line* 'water's the clepsydra of the world' *and then follows a paragraph of single words* 'Reliques, Crosses...' etc., *and a few disconnected sentences.*

p. 425, l. 5. Grsshamites. l. 14. Song or, Fidled. ll. 15, 16. Repeated in Unclassified Notes. l. 27. Fingalian, more.

p. 426, l. 31. have have.

p. 427, l. 32. Intention and. l. 36. Dotards were.

p. 428, l. 2. in: without the Assistance of a Tutor a.

p. 429, l. 32. Sycerely.

p. 430, l. 18. then then.

p. 431, l. 20. by as by as. *Last line.* Mutiners. for.

p. 434, l. 29. *The rest of the paragraph is defective by reason of torn MS.* l. 30. *This paragraph begins with an illustration used in the* Religion *section* (p. 297): 'Men never regard their Soules, untill they have spoyld their Bodies, like Richard the third that after he had destroyd the Brother made love to the Sister.'

p. 435, l. 15. *Alternative reading:* affaires.

p. 436, l. 19. indeed. call. l. 21. all all.

p. 437, l. 27. the Birds the Birds. l. 29. Birds. and.

p. 439, l. 12. Person. l. 15. containing. that. l. 20. Presiden.

p. 440, l. 4. soldier. and. ll. 11—13. *These lines are used in the* Character of a Soldier (p. 261). *Several passages in the* Contradictions *section and among the* Unclassified Notes *appear to have been used in other connections.* ll. 33 ff. *In Thyer who reads:* 'first believes' *and omits* (on p. 441, l. 3) The Protestant...in the Scripture.

p. 441, l. 31. Cf. p. 476, l. 16.

p. 442, l. 5. *The paragraph ends* That the Best of Romances are now esteemed no better then Palmerins, etc. ll. 24 ff. *Compare this paragraph with the passage in the* Unclassified Notes *on p.* 477. l. 32. Philosophers.

p. 444, ll. 3 and 13. *A few disconnected sentences have been omitted.* l. 14. of a. l. 20. it. The. l. 21. pretend, all.

p. 446, l. 2. *The MS. here is defective. The following is as much as can be made out:*

A little Philosophy...serve to Qualify a Romancer (which is oftener taken to signify a Lier then in any other Sense)...he that can believe it possible in Nature, for Virtuosos to make Viages to the Moone, is fit to...a Philosopher of Gotham, [as] wel as Gresham. For Fancy in Philosophy, would no doubt be...improvd by travelling to the Moon that at this Distance is able to Produce such ingenio...and make Romancers to cry down Reason and Sense and wit and Judgment, by the Names of...to advance Geniuses, universall Tradition, and Sotticismes. He that undertook to...Muscles of the minde: or the modern French Virtuosos, that pretend to...Pictures thinke, had much such a kinde of Taske, and with the same success.

p. 447, *last line.* all all.

p. 448, l. 30. this.

p. 449, l. 21. seffer.

UNCLASSIFIED NOTES ON VARIOUS SUBJECTS.

p. 451, ll. 9, 10. worst. when.

p. 452, ll. 4, 5. Parents a. l. 7. Stage-nonconformists. when. l. 19. Mezzane. who. l. 23. Terror and.

p. 453, l. 4. Dawing. l. 39. true and.

p. 454, l. 7. things that.

p. 456, l. 28. meant and. l. 35. world. that. l. 44. wit.

p. 457, l. 11. of. l. 17. the. l. 28. born. So. l. 32. Sown; without. l. 38. of.

p. 458, l. 5. great while. l. 6. had to. l. 16. *Here follows the passage beginning* All Madmen are Humorists, *printed also in the* Wit and Folly *section* (p. 329). l. 18. Truth. or. l. 25. merit the. l. 29. State. but. l. 42. there no.

p. 460, l. 8. *A few disconnected sentences have here been omitted and also certain passages which are reproduced elsewhere.* l. 32. in. but.

After the Covetous men *paragraph occur the following lines which may, perhaps, be worth preserving:*

Good Natures finde a great deal of Pleasure in Pitty, and Compassion.
One that make's more Noyse then an empty Dung-cart.

After The Common People *paragraph occurs the following passage:*

It was the worst part of Adams Curse at the Fall to be a Husbandman, and till the Earth, that was renderd Barren of Purpose to finde him the more Toyl and Labour, yet that was nothing to the additionall Curse which Man has Layd upon himself, to dig into the Bowells of the Earth for mettalls, not to earne a poore living, but a thousand ways to Death.

p. 461, l. 37. be.

p. 462, l. 19. higest. l. 46. again. as. l. 48. of.

p. 463, l. 29. Malecters.

p. 464, l. 19. themselves. and. l. 34. is Antiquaries. l. 36. unmercifully by.

p. 465, l. 5. Priest. l. 7. times. Beside. l. 35. Barbarisines. l. 43. the.

p. 467, l. 30. such it. l. 40. the.

p. 468, l. 4. Lives. which. l. 15. up; there. l. 16. Dwarf, may. l. 19. sandalous. l. 29. Drinkeing that. l. 32. Pedants. which.

p. 469. *MS. torn.*

p. 470, l. 14. of. l. 20. of. l. 43. Rotines.

p. 471, l. 41. of. l. 45. at; He.

p. 472, l. 34. ?first *or* great. l. 40. request. and. abhomination not of the.

After the paragraph beginning An old fashion *there are a few disconnected sentences of which perhaps the following may be preserved:*

The Italians call any long and tedious Story Bibia a Bible.

The Duke of Biron at his Death, sayth De Serres. Il prioit en commandant and commandoit en priant.

p. 473, l. 31. ?thieving *or* thriving.

p. 474, l. 22. did put. l. 35 of.

p. 479, l. 3. bodys but. l. 39. Civity.

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H ///
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Butler (S) Characters & Passages from Note-Books
RESERVE STOCK
NOV 30 193
FEB 1
JUN 27
NOV 1
OCT
DEC 4
JAN 5
CT 2 19
DEC
NOV 2
H ///
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